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CALVINIST CONTACT

35TH YEAR OF PUBLICATION, NO. 1702 JULY 13, 1979

Christian Reformed Church Synod 1979

Does Verhey practice what he preaches?

Dr. Allen Verhey is a young theologian who has taught religion at Hope College since his ordination in 1975. Not everybody agrees with his method of interpreting the Scriptures. In fact, even the synod of the Christian Reformed Church is concerned about it. The 152 delegates of synod debated his views and methods for eight hours, devoting more time to him than to such issues as women deacons and capital punishment. page 2.

Should synod remain deliberative?

A strong message of concern was sent from the churches to synod of the Christian Reformed Church when it met from June 11-22. That concern was in reaction to last year's decision to allow women to become deacons. Synod of 1978 allowed the ordination immediately, without going to the churches first to get their reaction to the pending changes in the Church Order. This year synod strengthened the safeguard within the Church Order. page 5.

Missionaries caught in Nicaraguan turmoil

Rev. and Mrs. John Vander Borgh have spent three years in Nicaragua. They have had to deal with earthquakes, poverty and war. During the current battle between the National Guard and the rebel Sandinistas, the Vander Borghs were reported missing. Many people were concerned for their safety. They managed to send out a telegram that they were safe. Their co-workers, however, fled the country and are sitting it out in Grand Rapids. page 5.

Women must wait to become deacons

Synod of the Christian Reformed Church will study the matter of women in office, for another two years. In the meantime, no more women will be allowed to be ordained as deacons. During the past year some 40 churches have ordained women, the result of last year's synod's decision. They will finish out their usual terms and by that time the church should have taken another stand on the matter.
page 6.

Women mount pulpit in Reformed Church

The Reformed Church in North America, during its 144th general synod held at Hope College in Holland, Michigan, has allowed women to become ordained as ministers of the Word. Within the past year, four women were already ordained in churches in the New York—New Jersey area. This simply makes it official. But many within the RCA believe that women's ordination came in through the back door. page 6.

A Canadian becomes The Banner's editor

The official English language publication of the Christian Reformed Church, The Banner, will have a new editor by this time next year. Rev. Andrew Kuyvenhoven of Mississauga, Ont. was selected over two other candidates. The appointment is for two years after which he comes up for re-appointment for four-year terms. Rev. Kuyvenhoven says he hopes to boost readership within Canada, something which the present editor has been unable to do. page 6.

The church writes a new confession

Nine men will spend the next seven years writing a "contemporary testimony" which may very well be adopted by our children or grandchildren as a doctrinal confession of the church. The testimony will address itself to the world today. A preliminary committee spent the past two years laying the groundwork for the testimony writers. The new committee has a healthy balance of Canadians and Americans.
page 7.

Pine Rest urged to keep Retreat

Pine Rest Christian Hospital in Grand Rapids, Mich. is being called upon to continue to provide facilities for profoundly and severely retarded persons. The costs to maintain that service are extremely high since the Children's Retreat must meet tough state regulations in terms of nursing care and facilities. A study committee of synod has discovered that there is just no other alternative, either public or private, to the facilities at Pine Rest page 7.

Synod radiates with pastoral concern

by Keith Knight
Editor

Synod was both touching and tedious, jubilant and sad. It was conservative by design and the wind of the Holy Spirit carried unanimity into the air conditioned facilities at Calvin College.

What can you say when 152 men come from all over Canada and the United States to debate such issues as women in office and biblical liberalism? Forty of those delegates came from Canada, 112 from the United States. Seventy-six of them were ministers and 76 were elders. There were lawyers from both sides of the border, farmers from both sides of the border, and a sprinkling of other occupations.

There were Kuyperians and pietists, young and old, and, by the grace of God, they became united. That miracle repeats itself year after year and it is beautiful to see.

This year's synod was "pastoral." There was a pastoral concern for people like Dr. Allen Verhey and for women as deacons. Synod dealt pastorally with profoundly retarded persons and with the list of ministers who, for various reasons, left their calling.

That pastoral air was conveyed in large measure by the president of synod, Rev. Leonard Hofman. He allowed the delegates to speak freely — which is probably why synod ran a day longer than it usually does. He proved to be master over procedural rules rather than have the rules govern him.

Synod is a deliberative body: 10 days of discussion, dialogue, committee meetings, after-midnight rap sessions, before-breakfast caucuses.

The sessions of synod began on a sad note. On the first day of synod, elder Peter Mast from Minnesota died of a heart attack. He had been attending the first meeting of his committee when he died. During the course of synod one of the delegates was admitted to hospital for emergency sinus surgery and the mother of yet another delegate passed away in the final week of deliberations.

Each session was either opened or closed with prayer. That was accompanied by a hymn with Clark Val Halsema on the great pipe organ. Singing was impressive and moving.

Coffee breaks were times of socializing, politicking and lobbying. The coffee and donuts provided physical food while the lobbying usually facilitated the deliberations afterwards.

The entire two weeks of synod were recorded by the camera. CRC-TV, the church's television network which works under the auspices of the Back to God Hour, taped all of the sessions (except some of the business sessions such as finance and budget). They were later played back in program format via closed circuit TV during the lunch and dinner breaks.

Jerry Vreeman, director of television programming, says that CRC-TV may prepare a number of two-hour programs featuring highlights of synod as well as thematic programs on, for example, the issue of women as deacons and the Dutton appeal. They will hopefully be available for the churches to view in due time.

The facilities at Calvin College were good as usual. Substantial meals were offered in the commons and the delegates used the dormitories. Most of the delegates undoubtedly had to grow accustomed to sharing washroom facilities during the early morning and midnight rushes.

Synod usually adjourns on the Thursday of the second week. But rather lengthy deliberations on matters such as women in office and the Dutton appeal meant that the delegates had to stay over for the Friday. Synod adjourned at 5 p.m. Friday. By that time about 15 delegates had already left because of airline commitments.

For one-half of the delegates, most of them returned home just in time to prepare a sermon or two for Sunday ... only to be greeted by their parishioners with the words: "How was your vacation?"

Synod "not persuaded" by Verhey's views

Dr. Allen Verhey is a young, brilliant theologian who was ordained in 1975 after having received his PhD degree. He immediately took a position as assistant professor in religion at Hope College in Holland, Mich.

Ever since he was admitted into the ministry of the Christian Reformed Church by Classis Grand Rapids East back in 1975, Dr. Verhey's theological views have come under criticism.

In 1976, the consistory of the Dutton (Mich.) Christian Reformed Church appealed his ordination to synod. "How could a classis allow such a person into the ministry?," Dutton asked, because "plainly stated in his examination he did not believe that the serpent spoke to Eve as reported in Genesis 3 and he believed that the earthquake reported in Matthew 28:2 should be understood as an eschatological symbol and not necessarily a fact." Without expressing itself on the views of Dr. Verhey, synod of 1976 did not sustain this appeal.

Dutton, together with two classes, appealed this decision to the synod of 1977. In March of that year Dutton also lodged a protest against Dr. Verhey with the Neland Avenue Christian Reformed Church which holds his ministerial credentials (This means that Dr. Verhey comes under the supervision of the Neland consistory). Neland appointed a committee of its own to deal with this protest, consisting basically of Calvin theologians.

When the Dutton appeal came to synod that year, synod considered that Neland consistory was already dealing with Dr. Verhey. Synod, therefore, only expressed its concern to Dr. Verhey in these three areas: the nature of his hermeneutics, whether the event character of the Scriptures is excluded or called to question; his understanding of the serpent in Genesis 3; and his understanding of the earthquake in Matthew 28.

Synod's 1979 advisory committee on appeals, which consists of a number of delegates which meet during the two weeks of synod, focussed their attention on two areas:

— does Dr. Verhey confess that the Bible is the fully reliable and authoritative Word of God?

— are his methods of interpretation of Scripture shaped by and integrated into the Reformed confession about the Bible?

The following is the report of the advisory committee after it interviewed both Dr. Verhey and Rev. Peter DeJong of the Dutton consistory: "Dr. Verhey clearly and unambiguously confesses the divine authorship and authority of the Bible. Since he believes the Bible to be inspired in its very words, he is opposed to all arbitrariness in interpretation ... Interpretation is not for its own sake but for hearing the message God wants people to hear. He accepts the historicity of the fall of the human race into sin together with an actual temptation by the devil; confesses that even if Jesus did not actually speak the words of the "except clause" in Matthew 19:9, the words themselves are fully the authoritative Word of God; and he holds that even if the earthquake of Matthew 28:2 is an apocalpytic symbol, it proclaims with authority the significance of Christ's actual, historical resurrection."

It concludes with these remarks: "While Dr. Verhey clearly embraces the confession that the Bible is the infallible rule of faith and practice, the advisory committee has not been persuaded that his method of interpretation has been adequately shaped by and integrated into that confession.

Discussion

Synod debated the issue for eight hours, by far the longest debate during the two weeks of deliberations. The concerns of the delegates centred around this basic question: How can Dr. Verhey believe that the Bible is fully reliable and authoritative and then turn around and call into question whether or not the serpent actually spoke in Genesis, or whether or not there actually was an earthquake in Matthew 28?

Dr. Verhey, it seemed to many delegates, was not practicing what he was preaching.

The matter also centred around this question: How much room should we give our theologians to look at the scriptures and how much should they be allowed to say in public? This came to light when several members of the faculty of Calvin Seminary indicated that they share the same thoughts as Dr. Verhey and that they use the same method of interpretation as Dr. Verhey does.

Members of synod's advisory committee, who had met with Dr. Verhey earlier, said that most of them were inadequate in discussing theology with Dr. Verhey at his level. Dr. Verhey was referred to as "a brilliant man, theologically astute."

Synod finally adopted the following recommendations.

- That synod accept with gratitude to God Dr. Verhey's confession that the Bible is the fully reliable and authoritative Word of God, and his intention to avoid arbitrariness in interpretation by means of a carefully articulated method.
- That synod declare that it is not persuaded that some aspects of Dr. Verhey's method have been shaped by and integrated into his, and the church's confession about the Bible.
- That synod urge Dr. Verhey to re-examine his method of interpretation under the guidance of the Neland Avenue consistory and in consultation with Reformed-theologians in this field to insure that his method in its detail is shaped by and integrated into the Reformed confession about the Bible.
- That synod advise Dr. Verhey that in suggesting interpretations which diverge from those widely held in the church he should speak cautiously, and demonstrate their harmony with our creedal statements about the Bible.

Stories on synod by Keith Knight

Church focuses on Sierra Leone with Word-deed

The Christian Reformed Church has approved Sierra Leone as a "target country" for the denomination's hunger alleviation project. The synod, governing body of the Church, voted unanimously to create a combined ministry of food production, health care, evangelism, literacy, and church planting in the tiny West African country. The program will be under the joint supervision of the Christian Reformed World Relief Committee and Christian Reformed World Missions.

Last year's synod urged members of the denomination to begin setting aside up to 1 per cent of their gross income, to be given to the cause of alleviating world hunger, in addition to whatever members were already giving to other causes. Should the denomination meet this goal, it is estimated that $9 million would be released for hunger alleviation programs. The project in Sierra Leone will be the first of these and will be a "model" for future projects.

Intensive site selection and strategy planning will begin immediately as the church group prepares to "make difference" in the lives of 3 million citizens of this African nation.

World Hunger — Part 2

The Christian Reformed Church has more to say about the world hunger problem. Last year, synod approved a study committee report entitled, "And He Had Compassion on Them." That report proved to be a best seller with about 10,000 copies sold.

The Task Force on World Hunger spent this past year working on the second part of its report. It is called "World Hunger and Structural Change" and it promises to be a popular addendum to the first book.

The report deals with the structural and systemic problems causing world hunger. The advisory committee of synod wisely pointed out that the report is obviously biased. It deals with business structures in the West and has failed to look at labour, education and government in the West.

The Task Force, however, did a commendable job of dealing with such a complex problem in a compact 30 pages. It does look at the origin and purpose of social systems and structures. It looks at the deterioration and loss of agricultural land, outpricing of foods, and a host of other structural problems.

The report is expected to be reworked and published in a popular format such as "And He Had Compassion on Them."

It also made the following recommendations which synod adopted:

• That synod call upon the ministers and missionaries of the CRC to proclaim God's command to practice stewardship and righteousness in opposition to a secular gospel of wealth.

• That synod request the educational institutions (such as Calvin College) related to our denomination to research the structural causes of world hunger, and further request Calvin College to coordinate this research and share its findings with the academic and broader Christian community.

• That synod request the educational agencies related to our denomination, such as the colleges, the seminary, the Education Department of the Board of Publications, Christian Schools International, and Christian day schools to provide instruction on the fundamental and far-reaching influence of structures on the issues of hunger and injustice and to provide ongoing information on what Christians are doing individually and collectively to work for better structures.

• That synod encourage the formation of a coalition of Christian agencies, groups, and persons of Reformed persuasion to bring the Word of God to bear on structural problems. The aim of this coalition would be to share information and resources and to coordinate efforts in order to transform societal structures according to the Word of God.

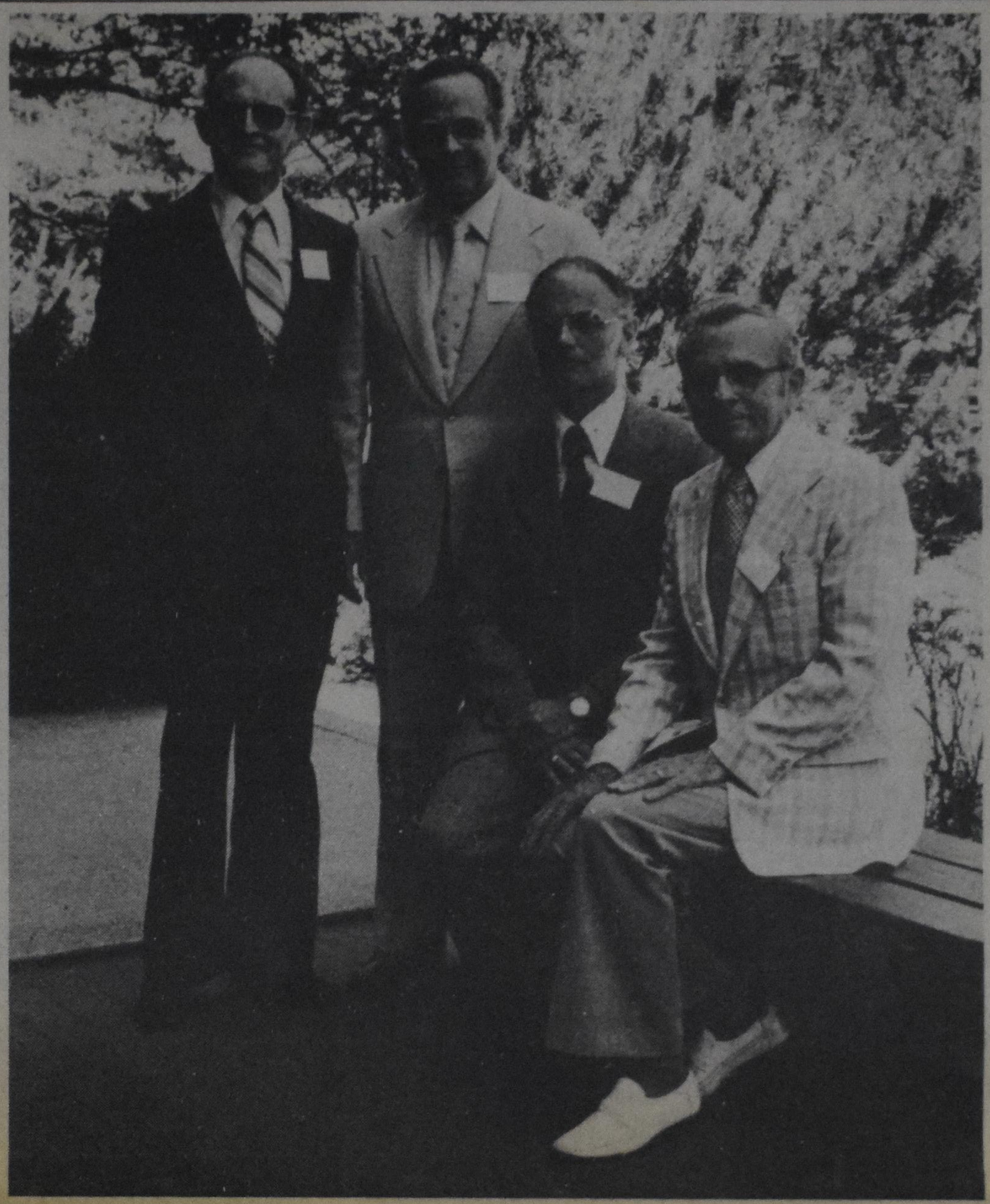
• That synod call upon members of the CRC to be alert to their responsibility to influence public policy and business and political structures as representatives of the King of kings. This includes vigorous support for justice in public policy and concrete opposition to unjust and oppressive structures as well as instruction and example in the home on these issues.

• That synod encourage members of the CRC to form and join organizations whose purpose includes communal Christian action for political or vocational justice.

• That synod call upon individual members of the CRC to consider their vocational responsibility as it relates to hunger-causing structural problems, and that it encourage individuals to enter vocations which will enable them to influence the formation of public and corporate policy.

That is not a little task and synod, as the governing body of the church, has chosen to involve every agency, association and individual in dealing with the matter of world hunger and stewardship.

It is necessary to apply the scriptural demands for justice both to our individual lives and to the structures which man creates to organize his activities and achieve his objectives.



The executive (moderamen) of the 1979 Synod of the Christian Reformed Church in North America, held at Calvin College, Grand Rapids, Mich. was chosen by the 152 delegates to synod. From left are Rev. Bastiaan Nederlof of Hamilton, Ont., vice-president; Rev. Leonard Hofman, of Holland Mich., president; Rev. Louis Tamminga of Toronto, Ont., first clerk; and Rev. Henry Vander Kam of Lake Worth, Fla., second clerk.

photo by Cuntis Door.

Candidates ready for call

Thirty-seven young men were declared candidates for the ministry in the Christian Reformed Church by Synod which met from June 11-22.

They are: John Algera, Daniel Brink, Randy Brouwer, James Busscher, Thomas De Vries, Ronald De Young, Adrian Dieleman, Timothy Douma, Dale Ellens, Douglas Fauble, Robert Godfrey, Albert Hamstra, Robert Heerspink, Timothy Kikkert, Mark Knoper, William Monsma.

Daniel Mouw, Rudy Ouwehand, Gary Roest, Erik Schering, Paul Sikkema, David Snapper, Lammert Tenyenhuis, Gordon Terpstra, Calvin Tuininga, George Van Arragon, Allen Vander Pol, Denis Vander Wekken, Gerard Van Groningen, Steven Van Heest, William Vis, Thomas Vos, Larry Meyer, Kenneth Rip, Mark Scheffers, Robert Vander Roest and Case Vink.

Church reflects her multracial nature

The Christian Reformed Church is Dutch, or so many people think. True, our roots as a denomination lie in The Netherlands and the majority of the members of the Christian Reformed Church, at least in Canada, were born in The Netherlands, but a welcome wind of change has swept over the denomination.

While most communities in Canada still hold occasional worship services in the Dutch language, we also have worship services being conducted in Korean, Indian, and Chinese ... right here in this continent.

The Christian Reformed Church in North America currently has 8 Chinese ministers, 4 Korean, 4 Indian and 1 Black. The church is attempting to attract more minority students to Calvin College and Seminary and would like to boost that attempt by appointing a minority person to the faculty of Calvin Seminary.

Synod was concerned about such an appointment. Firstly, which minority group do you select to be represented on the faculty? Secondly, are there enough candidates from the minority groups who would be "staunchly Reformed" and from which one person could be selected?

Seminary president Dr. John Kromminga assured the delegates that the seminary would not just pick anyone for the position of the faculty. "We will not compromise our faith," he said.

Rev. Paul Szto, a Chinese minister from Jamaica, N.Y., and a delegate to synod, recommended that a number of minority pastors be called upon to serve as guest lecturers at Seminary. That seemed to find favor with many delegates.

The proposal to appoint a faculty member from among minority candidates was turned down and instead synod adopted this recommendation: That synod requests the board of trustees (of Calvin College and Seminary) in consultation with the faculty of Calvin Seminary, to meet minority needs by development of a program, adjustment of curriculum and/or re-evaluation of staff.

That recommendation was passed because insights into minority needs and gifts are necessary for white students as well as for prospective non-white students.

Synod saw the need to develop strong leadership within these minority churches by encouraging young people to enter the ministry and that, by having a person on the faculty from their own race and culture, it would attract more students.

In a somewhat related matter, the Synodical Committee on Race Relations (SCORR) received the green light from synod to add an additional staff person to assist the committee's minority leadership training program.

Karl Westerhof, executive secretary of SCORR, said: "We need to help the church develop more minority leadership, to establish leadership within churches including working on ways in which our educational system has an impact on young people."

In his report to synod, Mr. Westerhof said: "We need leaders for the whole church. A truly Reformed church cannot tolerate a segregated situation. We must find ways of recognizing and affirming a multiracial leadership for a multiracial church."

Church Page

The AID program in question

On the matter of Artificial Insemination by Donor (AID), Classis dealt with the following and adopted the recommendations.

The issue of AID came to the floor of Classis because of the difficulties encountered in one of our congregations due to a couple having made use of this means of conception. Classis, last March, was led to appoint a study committee to help resolve the difficulties.

We want to express deep appreciation for the rather thorough work the study committee has done. The majority and the minority are at opposing sides on the issue. The majority on the basis of their biblical studies have come to the conclusion that AID, "is a sin against God and his Word" and as such is censurable. The minority deals with various moral objections against AID but comes to the conclusion that it is a morally permissible alternative and as such is not censurable.

The overture from Trinity-Abbotsford can be appreciated for its attempt to alert us to the fact that AID cannot be understood apart from the development of genetic engineering and manipulations in today's society. We believe that there is an immaturity of thought amongst us and we can only expect to struggle onward, hesitantly, no doubt, cautiously, and patiently, but with reliance on the faith in the Lord's Spirit to lead us.

Richmond Chr. Ref. Church
Richmond, B.C.

Our concern

Last year the Canadian Home Bible League was approached to place 50,000 Bibles in the high schools and teachers colleges of the Benue State in Nigeria. What an opportunity to distribute the Word of God! The Christian Reformed Church was approached and through the year, churches and individuals have contributed $120,000.00 toward this project. Now the Bibles are ready and waiting for shipment. The total cost is $188,260.00. Will you please pray with us that the rest will be forthcoming as well?

Maranatha Chr. Ref. Church
York, Ontario

GATT-Fly doubts pipeline benefits

The proposed Alaska highway pipeline and other huge resource projects — what do they mean for southern Canadians? A talk by John Dillion of GATT-Fly (GATT-Fly is a project for research and education in economic justice. It is sponsored by five Canadian churches) at the Second Chr. Ref. Church. GATT-Fly, after several years of research, concludes that in southern Canada these projects could result in less employment, less housing construction, less income, fewer social services. This talk complements the recent Northern Native Rights Campaign in which native people stated that although they are not against development of resources, these huge projects, as proposed, would destroy the environment, their way of life, and their control over their own lives. The meeting was organized by the Edmonton Interchurch Committee on the North.

Ottewel Chr. Ref. Church
Edmonton, Alberta

In search of hidden treasure

Our local brigands are a persistent lot. Apparently under an erroneous assumption that we keep a lot of money in the church, they again broke in the church this past week to give the new safe the same treatment they gave the last. We are reminded that we live "where thieves break in and steal." If only men were as zealous at getting hold on the "treasure in heaven," which the church offers free to all, as they are to obtain what is never safe and what can never save its possessor!

Ebenezer Chr. Ref. Church
Trenton, Ont.

The TOP evangelism program

TOP. The Outreach Planning committee, had a very productive meeting and comes with some far-(out)-reaching proposals to the Council. These plans involve you all.

They want to involve the congregation in handing (reaching) out the "Our Home" brochure. Volunteers only may buy this magazine — 5 copies for 25¢ — six times per year, for personal distribution to people you know who might benefit from your contact. "Our Home" will be available next Sunday. We pray that the 200 copies are not enough for you.

Our Board of Home Missions has a two-session instruction program called "Witnessing Where You Are" and we plan to involve you all in this program some time later in this year.

We are planning a Sunday-evening-event in the park. This involves the whole congregation and we will count on your many special talents to help make this an effective outreach service. The Kitchener congregation will also be involved. In planning this event we consider the public in the park the object of our service. Please pray for this event and its organizers.

For the committee — Norm S.
Maranatha Chr. Ref. Church
Cambridge, Ontario

Pastoral Pondering

Loneliness of the human heart

When we heard it we were absolutely shocked. The television announcer reported that a mother with her four children jumped off a pedestrian bridge across our Bow River and were drowned in the icy waters below. It's better at times to stop your ears and to close your eyes. It's unbelievable: four children between the ages of six and two months and their mother took their own lives. All kind of questions go through your mind. What drove them to this despair? Was there absolutely no way out anymore? Can the burden of loneliness be so great?

It is all possible we know. The world, the evangelist John tells us somewhere, is in great darkness and doesn't know where it is going. And the Psalmist cries out: "Come, Lord, and show me your mercy, for I am lonely and in deep distress" (Ps. 25:16). Loneliness, which has haunted man throughout the ages of history, is a particular problem of our time. Philosophers, poets and psychologists are constantly reflecting on it. Jean Paul Sartre, a French philosopher, tells us that man is an absolutely lonely being, shut up within himself, a stranger both to himself and others, unable to communicate with other beings.

The same emphasis we hear in the "modern arts" — Picasso, Vincent Van Gogh and others. This also applies to literature (Victor Hugo, Franz Kafka and a host of other writers). Book after book lodges complaints against life today which seems utterly void of meaning. Man, we are told, is an eternal fugitive searching for rest which he cannot find.

Personally I have often been greatly moved by the books of Albert Camus, one of France's greatest gifts in the post-war years. To a group of Christians he said in 1948: "As far as I am concerned I shall not try to present myself to you as a Christian. I share with you the same horror of evil. But, I do not share your hope and I shall continue to fight against this universe in which children suffer and die." Encountering the incredible suffering of people Camus abandoned all his belief in the Lord. God, he reasoned, was non-existent and powerless, or a monster. Life in this world, Camus concluded, has not significance at all. "Nobody, surely," he once said, "can expect today's man to be an optimist." Camus was constantly in revolt against dehumanization and depersonalization of men imprisoned as they are by the tyranny of all kind of systems. Is there hope for the lonely and for man in darkness and despair?

One of the great statements of the gospel is Jesus' word: "Let not your heart be troubled. Neither let it be afraid. You believe in God — believe also in me." Man does not have to be alone in the midst of anxiety. Our whole humanity was taken by Christ. He has borne our griefs and carried our sorrows. Even if no one seems to care — it is often sad but true — Christ cares. There is hope for man in this age of loneliness. If that is true, if that is our deepest conviction then get the information out. Tell people about the "Good News." What is it that matters most in your life? Do you really have a Christ-like compassion for others? Do you stress the value of worldly success too much perhaps? When are we doing God's will?

There are no simple answers to complex questions. But "one thing" you can do: lose your life for Christ's sake (cf. Ps. 27:4; Lk. 10:42; Mark 10:21; Philip. 3:13).

Rev. J.S. Hielema
Maranatha Chr. Ref. Church
Calgary, Alberta

Church News

About two-and-a-half years ago a few families of Reformed background in Camrose, Alberta, met to discuss the possibility of organizing a fellowship group. Since that first meeting, Bible-study meetings have grown into regular Sunday worship services. At present the congregation consists of eight families.

Classis Alberta North supplies ministers to lead in worship every other week and reading services are held on the alternating Sundays. Sundays school classes are held weekly for the 18 children. For the summer months seminarian Henk Bruinsma is assisting the group in worship.

Church members are thankful that the Lord has drawn them together and has allowed them to build a foundation for a larger church.

Church services are held at 11:00 a.m. at 4706 — 56 St. in Camrose. The town has a population of 11,000 people and is situated in a prosperous farming community approximately 50 miles southwest of Edmonton. The church group is associated with the Chr. Ref. Church and is listed in the Edmonton Church Directory and in the 1978 Yearbook of the Chr. Ref. Churches.

Christian Reformed

Called

— to Chilliwack, B.C., Rev. Leonard Schalkwyk of Williamsburg, Ont.

— to Charlottetown, P.E.I., Rev. John Kruis of Sussex, N.J.

New clerk

Abbotsford (Second), B.C. — Mr. W. Van Dam, 345 Arnold Rd., R.R. 2, Abbotsford, B.C. V2S 4N2

Calgary (Emmanual), Alta. — Herman Nobel, 6224 — 37 St. S.W., Calgary, Alta. T3E 5M8

Strathroy (Westmount), Ont. — Fred Abma, R.R. 7, Strathroy, Ont. N7G 3H8

Traveler's note

The Sunday worship services of the Christian Reformed Church of Brooks, Alta., are being held at 8:30 a.m. and 2 p.m. at Brooks United Church. For information call (403) 362-2375

Time change

Maranatha Christian Reformed Church, Calgary, announces the change of time for the morning worship service from 10:30 a.m. to 9:30 a.m., effective July 22, 1979, for the summer months only.

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Synod keeps it's decision-making power

When synod of the Christian Reformed Church allowed women to become deacons last year and then promptly changed the Church Order to conform with that decision, the churches reacted angrily.

Their quarrel was more with the method by which women were allowed to be ordained immediately than perhaps with the whole question of women in office. They said that synod had no right to make such a drastic change in the Church Order without consulting the churches for their reaction first.

Synod decided that, whenever a recommendation is presented to synod which would require a change in the Creeds and/or in the Church Order, the proposal ought to specify the changes.

More significantly, synod declared that "whenever changes in the Creeds and/or substantial changes in the Church Order are made by synod, the churches shall be given adequate opportunity to consider the advisability of the changes" before they are ratified by a following synod.

Had this procedure been followed last year in the matter of women as deacons, then synod would have simply made the pronouncement that women may become deacons, provided their office is distinguished from that of elder, but then it would have gone to the churches and classes for their reaction before it could have been approved at this year's synod.

As it was, synod last year said that women may become deacons and they changed the Church Order to make it effective immediately.

Synod this year had to deal with two approaches to the matter. A majority report asked that the changes also go to the churches for their consideration and it recommended that the majority of the churches must approve the changes before they can become binding upon the entire denomination. Such a move would have taken away the power that synod has and would have given that power to the individual churches.

The minority report asked simply that synod make the decisions but that it allow time for individual churches and classes to respond. The following synod would then make its decisions based on that response. Synod would therefore still keep its authority but it would be sensitive to church reaction.

The minority report was adopted, thanks to an effective speech by the minority's reporter, Rev. H.R. DeBolster.

Nicaraguan missionaries live among tension

"We are fine. Our people here need us. We will stay."

That telegram reached synod of the Christian Reformed Church from Rev. and Mrs. John Vander Borgh, missionaries in Nicaragua, who were reported missing for more than a week.

They have been living in the lake-side city of Granada since 1976 and are presently caught in the turmoil between Nicaraguan General Anastasio Somoza and the Sandinistas. Two of the three missionaries chose to flee the country and return to the safety of America. The Vander Borghs decided to stay.

The Christian Reformed Church entered Nicaragua during a very troubled era in its life. Shortly after a devastating earthquake struck the country and especially the capital city of Managua, the CRC made its presence felt there.

First of all, through CRWRC, work of mercy and alleviation of suffering was carried on after the earthquake. The earthquake destroyed the city of Managua and some 20,000 people were killed, many thousands of homes were destroyed and many people were left without a way of earning a living. Christian Reformed Church money and volunteer labour helped the people in this time of need.

Then began a period of evangelism and church-planting work. Gary Teja and his wife Jackie were the first to go. They have spent the past five years teaching religion classes, building churches and administering aid. He is in charge of the work in the community of Las Americas II, a suburb of Managua. This housing area was built as emergency housing after the earthquake and still people continue to live there.

The second missionary to go was Rev. Vander Borgh, who conducts group meetings in his home in Granada as well as in Masaya, where fighting has been frequent and heavy.

The third missionary there is a long-term volunteer, Joan Kamphouse. She has been working closely with the Tejas and Vander Borghs in Sunday School and women's Bible study.

But trouble continues in Nicaragua. Trouble beyond the common one of poverty and daily need; this one being political. The Somoza regime has ruled for three generations. And the family apparently made itself very rich. Political power rests with the National Guard, an armed group that serves as police, army, security force and street police. The National Guard has been firmly under the hand of General Somoza for many years.

When the editor of the opposition newspaper, Chamorro, was killed, the long-existing rebel opposition to Somoza — Sandinistas — had a popular cause to fight the Somoza regime. It has gained broad support from among the Nicaraguan people.

Fighting continues in the streets. There is death, bombings, murder. Along with this suffering the missionaries have suffered.

Each missionary faces a difficult decision when this kind of fighting begins. He must decide whether he wants to stay with his people or flee for safety.

On June 11 gunfire broke out near the U.S. Embassy, marking the fifth day that the Teja family — a son, 5, and daughter, 18 months — had been waiting to be taken out of the country.

While talking to an ABC newsman in the embassy parking lot at about 7 a.m., the first shots rang out. Jackie Teja grabbed her little daughter and ran for cover. An Associated Press photographer caught the moment on film and transmitted the pictures around the world. She shielded her screaming baby from the crackling gunfire.

Jackie is shown shielding her frightened, crying daughter as gunfire broke out Monday near the U.S. Embassy in Nicaragua.

Crouched low behind a car she cried out to a friend wondering what had happened to her five-year-old son. The exchange of gunfire was brief. She soon learned that her son was with her husband inside the embassy.

They spent the night in the embassy and the next day were taken by convoy to General Somoza's private airport where they were evacuated to Panama by U.S. Air Force planes. They arrived in Grand Rapids, Mich. on June 13.

But when the Tejas reported to the Christian Reformed World Missions office, they hadn't heard from the Vander Borghs. The Vander Borghs had decided to stay in Granada to remain with their people.

A telegram reached synod while it was in session on June 19 indicating that the Vander Borghs were okay.

The Tejas indicated that they will stay in the U.S. until the situation has calmed down in Nicaragua. Then they will return to their mission work.

During the recent weeks of fighting, refugees from Nicaragua have poured into the neighboring countries of Costa Rica and Honduras. Estimates run as high as 40,000 into Costa Rica and 30,000 into Honduras. Christian Reformed missionaries in Honduras have taken up the task of ministering to these displaced persons.

Moral questions up to individual

The church will not provide answers to moral questions whenever an individual has to make a difficult moral decision. That was the thrust of the response which synod of the Christian Reformed Church gave to Classis British Columbia concerning its overture about Artificial Insemination by Donor (AID).

Classis British Columbia has studied the issue of AID for some time. Its study committee produced a majority and minority position on the matter. The majority judged that the use of AID is in violation of the seventh and tenth commandments and is therefore censurable.

The minority concluded that, although the process is problematic and although couples considering AID should responsibly evaluate the legal, psychological and social factors and their own ability to handle them before using the procedure, the use of the procedure should not be judged sinful or censurable.

As a result, the classis was unable to resolve the differences of viewpoint and decided to seek an answer from synod.

Classis overtured synod to appoint a study committee to academically look at the concept of Artificial Insemination by Donor. Synod's advisory committee rightly said that since the question was an academic one and did not consist of an individual case which could be adjudicated, then the church should refer the matter to "academic agencies and resources on which the churches can and should draw ..."

Synod turned down the request for these reasons:

— The request is for an academic rather than an ecclesiastical action, in that no case has been presented to synod for adjudication and no evidence of common ecclesiastical need has been shown.

— Synod should not encourage in our churches the expectation that synod will take responsibility for resolving all differences of opinion on moral questions by the appointment of study committees on demand whenever our people face a difficult moral decision.

Women as deacons must wait

Forty congregations within the Christian Reformed Church presently have women ordained as deacons. That is out of a total of 815 congregations. But for the next three years no more women will be allowed to be ordained as deacons while the church studies the matter a bit more.

Synod deliberated for six hours on the matter of women in office and the 152 delegates looked at two options from the advisory committee — either to appoint a study committee to look at the whole matter of office, or to rescind, annul, do away with last year's decision to ordain women.

There was an obvious conservative element on this issue and it was often said that delegates were selected by their classes based on their convictions about this very issue.

As the debate wore on, the majority recommendation to study the matter further seemed to be favored. Rev. Henry Eshuis' minority report to annul last year's decision was up for discussion for a number of hours. During one of the breaks, the minority and majority committees came together and presented one unified report.

Reaction from the churches was strong. In fact, it was the most vocal reaction to any decision ever taken by synod. Synod received 17 overtures, 30 printed appeals, 1 personal appeal and 16 letters for a total of 64 documents to be considered by synod's advisory committee. They were not dealt with individually but their intent was catalogued in the advisory committee's report. The denomination was divided into thirds concerning women as deacons; one-third asked for a study committee to be appointed and/or clarification of the 1978 decision, one-third asked that last year's decision be annuled (something which synod simply cannot do according to the Church Order), and one-third said absolutely nothing.

The sheer volume of materials concerning the matter highlights pastoral concern for the Christian Reformed Church and that pastoral concern was also evident during the deliberations.

If synod had ratified the decision of last year's synod, it would have bred disunity within the church. Conversely, to annul in 1979 the decision of 1978 would serve neither unity nor diversity.

Synod chose to allow time — for itself and the church — to carefully study and reflect on this complex matter.

Synod adopted the following recommendations:

1. That synod appoint a study committee with the following mandate:

— To review, without prejudice, the 1978 report on the hermeneutical principles concerning women in ecclesiastical office, and the decision of Synod 1978 concerning the ordination of women as deacons;

— To study and define the office of deacon in the light of Scripture, the confessions, its historical development, especially within the Reformed-Presbyterian tradition, and the 1973 Guidelines for Understanding the Nature of Ecclesiastical Office and Ordination;

— To study the implications of ordination of women to the office of deacon in the light of Church Order Article 35, giving specific attention to the concept of the male headship and the nature of that authority;

— And to report its recommendations to Synod by 1981. (Those recommendations would not be ratified until synod of 1982.)

2. That synod defer the decision with respect to ratification of the proposed wording of Church Order Article 3 and its Supplement, and instruct consistories to defer implementation of the 1978 decision, until the study committee has rendered its report to synod and the churches have had opportunity to consider its recommendations.

One of the final items of business conducted by this synod was the appointment of study committees, one of them being the Committee to Study Ordination of Women as Deacons. The make-up of that committee also proved to be food for deliberation.

Chosen were: Dr. R. De Ridder (chairman), Dr. A. Bandstra, Mr. J. De Haan, Dr. James De Jong, Dr. H. Ten Harmsel, Rev. E. Van Baak, Rev. H. Vander Kam, Mrs. Mary Vander Vennen, and Rev. J.B. Vos. The last two live in Toronto.

Reformed Church allows women ministers

The Reformed Church in America, meeting in its general synod during mid-June, has voted to allow the ordination of women as ministers.

By a vote of 150—115, the governing board of the 350,000-member RCA ruled that the word "person" in the Book of Church Order applies to both male and female aspirants to the ministry.

Opponents of admitting women to the clergy have cited biblical sources and the church's constitution, which used the word "person" in reference to prospective clergy. Up until then, the word "person" applied only to men.

The ruling by the synod also upheld the ordination of four women and has cleared the way for a fifth to be ordained.

Previous synods had voted approval of women ministers. However, since those votes reflected a legislative change, two-thirds of the classes would have to approve it before it became law. In six years, the two-thirds approval had never been reached.

This year's ruling did not need approval of two-thirds of the classes because it was considered a judicial matter, brought about by the complaints regarding the already-ordained women.

The synod is made up of representatives from 44 regional classes in the United States and Canada and met at the church-run Hope College in Holland, Michigan. The decision by synod makes official the ordinations of Valerie deMarinus Martin of Brooklyn, N.Y. and Louise Hill-Alto of Ridgewood, N.J. whose ordinations earlier this year had been challenged. It also recognizes the ordinations of Connie Longhurst of Pebble Hill, PA. and Klaire Miller of Jersey City, N.J. Joyce Borgman DeVelder of Delmar, N.Y. is expected to be ordained soon. She had been barred from the ministry because of a challenge from her local district.

Ordination of women has been endorsed by synod for the past six years but it never received the two-thirds support from the classis.

Three RCA classes — Albany, Brooklyn and Bergen — ordained three women ministers in violation of the church's constitution. Following complaints about the ordinations, the matter was referred to the synod for a decision.

The Committee on Judicial Business recommended to the synod to uphold the ordination of the women, which it did. Since the matter of ordained women came to synod through a judicial process, many within the church feel that it came in through the back door and some reaction from the churches is expected.

Kuyvenhoven becomes Banner editor

Rev. Andrew Kuyvenhoven of Mississauga, Ont. has become editor of The Banner, the official publication of the Christian Reformed Church. He will succeed Dr. Lester De Koster who will retire a year from now.

The selection of Rev. Kuyvenhoven by Synod marks the first time that a Canadian has become editor of the church's official publication. He will become just the fifth editor in the 76 years of The Banner's existence.

Rev. Kuyvenhoven was born in The Netherlands in 1927 and had his elementary and secondary education there. He also studied law for a time at the Free University followed by studies at Calvin Seminary, Princeton Theological Seminary and the John Calvin Academy.

He is presently working on his doctoral dissertation on the Theology of First Peter.

Rev. Kuyvenhoven served as minister in Lethbridge, Alta.; Hamilton, Ont.; and Wallaceburg, Ont.; before becoming theological editor and later director of education with the Christian Reformed Church's Board of Publications.

In 1979 he left that position to become pastor of the church at Mississauga. He has become best known for his writings, his most recent work being Daylight, a devotional book.

Rev. Kuyvenhoven was one of three candidates for the editorship, the other two being Dr. James De Jong, associate professor of theology at Dordt College, Sioux Center, Iowa; and Rev. William Buursma, pastor at Kalamazoo, Mich.

Rev. Kuyvenhoven is expected to move to Grand Rapids, Mich. by the end of the year to undergo some orientation for his new task as a writer and editor. He will become actively involved in work with The Banner by June or July, 1980 and will officially take over from Dr. De Koster on September 1, 1980.

What do you think about capital punishment?

The report on capital punishment (see editorials of June 1 and 15) is being sent off to the churches for local reaction. The report came out of a three-year study by a committee of five.

Synod of the Christian Reformed Church decided that it could not in good conscience adopt the recommendations because the report has been before the church for too short a time.

The study committee's report investigates whether the biblical data requires modern governments to practice capital punishment, whether that data permits modern governments to do so, and whether, in the light of that date, it is desirable or prudent to have capital punishment.

Synod encourages the churches to study the report and to come with reactions to the committee by October 15, 1980. That study committee will than take up those reactions and come back with a report to the synod of 1981 on the substance of the responses received from the churchurches.

Capital punishment is a timely topic on both sides of the border. The delegates to synod were obviously not convinced that the report spoke clearly enough and gave them the mandate to stay with it for another two years.

The denomination would be well-served by having churches and other groups respond to the report.

It is time to write a new confession

Since 1971, the Christian Reformed Church has seen the need to write a new confession. Secularization of modern life and culture is making it necessary to write a "contemporary testimony." It is hoped that such a testimony would eventually be adopted by the church as a confession, similar to that which happened to the Belgic Confession.

Such an undertaking by any church is awesome. Synod this year appointed a committee of nine men to write the first draft of the testimony and it will have to be finished within four years. The draft copy will be presented to synod in 1983 and will then go to the churches for discussion and response. The churches will have three years to reflect on the testimony. It will then be revised as necessary and presented to synod in 1986 for final approval. The final draft of the testimony will also be presented to churches in ecclesiastical fellowship, to NAPaRC, and to the Reformed Ecumenical Synod for their information and possible endorsement.

Just what should the church say to the world today? The answer to that is virtually unending. The two year study committee which made a preliminary report to this year's synod listed a few of the areas.

The Church

Issues of doctrine: the Bible, two testaments; relation to the Jews, creation/evolution, atonement, the mission of the church, claims of other religions and Christian cults.

Issues of worship: proclamation, sacraments, liturgy, charismata, Sabbath/Sunday.

Issues of practice: office, lifestyle, evangelism, orthodoxy/orthopraxy.

Issues of ecumenical fellowship: church/denomination, ecumenism, Roman Catholicism, Anabaptists.

Issues concerning the future: our hope, dispensationalism, millenium, kingdom, and creation.

Human relations

Related to sexuality: marriage, family divorce, homosexuality, feminism, female role.

Related to respect for life: abortion, euthanasia, genetic engineering.

Related to societal responsibility: race relations, individualism, human potential movement, pornography and censureship, gambling.

Human needs

A right to exist: human dignity, poverty, work, unemployment.

A right to enjoy: luxury, recreation and amusement.

Public issues

Philosophical issues: ideology, totalitarianism, collectivism, liberation movements.

Creation resource issues: ecology, redistribution.

Political issues: church and state, politics, war, civil disobedience.

Social issues: literacy, education, mass media.

Those are some of the subjects which could be treated in the contemporary testimony. The newly appointed committee will decide that. While the list seems endless and the task seems awesome, many of those topics listed have already been addressed by the church in recent years. There are, for example, excellent study reports such as those prepared by the Task Force on World Hunger, those dealing with homosexuality, marriage and divorce, and race relations.

All of those resources are expected to find their way into this testimony. Who will be given the task of writing this testimony? Synod selected nine men, each of them known for their knowledge of the church and Scriptures and most of them known for their ability to write clearly for the churches. They are: Dr. Gordon Spykman of Calvin College, who will be chairman of the committee, Rev. Morris Greidanus of Brampton, Ont., Dr. R.J. Mouw, of Calvin College, Mr. C. Hoogendoorn, Rev. Bastiaan Nederlof of Hamilton, Ont., Rev. Robert Recker of Calvin Seminary, Dr. George VanderVelde of Toronto, Ont., Dr. Stanley Wiersma of Calvin College, Rev. Henry DeMoor, Jr. of Edmonton, Alta. Among the alternates to the committee are Rev. Dirk Hart of London, Ont. and Rev. Peter Jonker of Richmond, B.C.

While the task has been given to these nine men to prepare the draft copy of the contemporary testimony, it will be up to the churches to react and respond to its contents.

Our Confession of Faith, usually called the Belgic Confession because it originated in southern Holland where present-day Belgium exists, was written by one man, Guido de Bres in 1561 in response to the terrible persecution by the Roman Catholic government. About 50 years after his "contemporary testimony" was written, the great Synod of Dort adopted it as one of the doctrinal standards of the Reformed Churches.

Some delegates expressed half-hearted endorsement of the proposed testimony. Is there really any need for it? Dr. Spykman indicated that the testimony was "in response to the secularization of today." Rev. Peter Van Egmond of Abbotsford, B.C., said that it would "build on our doctrinal richness" and that the church of today had a tremendous task to speak out on the issues that face us today.

Synod thanked the two-year committee for its work and, later in the sessions, appointed the committee to draft the testimony. That committee will be coming with its draft testimony to synod in 1983.

Inerrancy of Bible reaffirmed

The Christian Reformed Church reaffirmed her stand on the inerrancy of the Bible when she met as synod from June 11-22.

In response to two overtures, synod made the following declaration: That, regarding the infallibility, inerrancy and authority of Scripture, synod reiterates the positions taken by synods in previous years as listed below:

— The decision of 1959 that "Scripture in its whole extent and in all its parts is the infallible and inerrant Word of God."

— The decision of 1959 "that it is inconsonant with the creeds to declare or suggest that there is an area of Scripture in which it is allowable to posit the possibilities of actual historical inaccuracies."

— The decision of 1961 "that synod affirm the faith of the church in the infallibility of Scripture, and urge upon the church the approach of humble faith in the Word of God."

— The guidelines which we adopted on the basis of Report 44 (The Nature and Extent of Biblical Authority), especially guideline 'e' in which synod "warns against the use of any method of biblical interpretation which excludes or calls into question either the event, character or revelational meaning of biblical history."

NIV translation

Three classes asked synod to designate the New International Version of the Bible as one of the versions acceptable for use in worship services. Since the Bible Translation Committee is still continuing its study of the NIV and is due to report next year, synod decided to withhold action.

The Bible Translation Committee has systematically looked at a host of translations over the years and the church was well served by their criticism of the translations in the past.

Marriage form

An alternative marriage form was approved by synod. That form first came to synod in 1977 and has been before the churches since that time. As a result of input from the churches, it was much improved.

The entire form was approved with the exception of the closing intercessory prayer. Delegates indicated that the prayer lacked clarity of thought and simplicity of expression and that it would not be easily understood by the "average listener."

Synod therefore instructed the Liturgical Committee to formulate a simple, clear, understandable intercessory prayer.

Pine Rest urged to continue facilities

The Christian community is collectively responsible for the care of severely retarded persons. That was the conclusion of a year-long study into Christian care for retarded persons.

The study was sparked by a decision by Pine Rest Christian Hospital to phase out its facilities in the area of profoundly and severely retarded persons.

Pine Rest Children's Retreat has served as a home to these persons, providing 24-hour care, but the type of care is expensive. The State of Michigan is presently spending $87 per day in some facilities. At Pine Rest Children's Retreat the cost is $65 per day. Families and churches are encouraged to pay $45 per day. The remaining $20 is provided from gift revenues.

But few families have the resources to pay more than $16,000 per year for this type of care ... and to keep doing so year after year. Many families, therefore, are looking for similar care within public institutions so that the costs would be greatly reduced.

Pine Rest has been strongly advised by licensing and accrediting groups to discontinue hospital care for this group of people. The suggestion here is that these people can be cared for in skilled nursing facilities.

Even though the cost of caring for these individuals is high, hospital licensing standards demand that higher level of staff be used than would be necessary in a skilled nursing facility.

The building in which these patients are located requires extensive renovation in order to meet public health requirements.

Because of the concern demonstrated by the parents of those residents who remain in the Children's Retreat, the board of Pine Rest has not carried out its decision of 1977 to stop the service. Rather, it continues to provide for those who must have this type of care.

The study committee, after intensive investigation, came to the conclusion that there are no quality alternatives, either public or private, for the severely or profoundly retarded. The Pine Rest Children's Retreat seemed to the committee to be the only existing facility to provide care for these persons.

After discussing the report, synod declared that covenant children who were severly retarded are still full members of the covenant community and as such ought to receive quality Christian care, especially when quality public alternatives are not available.

Synod also made the following recommendations:

- The churches have the responsibility to support families as they seek quality Christian care for a severely and/or profoundly retarded child or adult.
- Synod requests the deacons to share the financial burden imposed upon individual families by the care of profoundly and/or severely retarded members, urging the deacons to read this report and familiarize themselves with the problem.
- Synod urges diaconal conferences and/or classes to address this need where it exists and provide financial support as needed.
- Synod requests Pine Rest Christian Hospital to continue to pursue alternatives to its decision to phase out of 24-hour, inpatient hospital care, which might allow it to continue to provide such care in a more appropriate program and facilities.
- Synod authorized the study committee to continue its work for one more year in order that the committee may monitor the effectiveness of these synodical decisions.

Ties strengthened with Quebec Alliance

The Christian Reformed Church has extended a cordial hand to the Alliance de la Reforme Evangelique, a newly formed group of churches located in Quebec.

Synod encouraged the church's board of home missions, the Back to God Hour, Calvin College and Seminary to cooperate with the ARE in consultation with Classis Eastern Canada.

A number of evangelicals within the province came together a few months ago in an attempt to have a unified voice within the Roman Catholic-dominated province. That effort also heavily involved Classis Eastern Canada which consists of churches in eastern Ontario, Quebec and the Maritimes.

On behalf of the Alliance, Classis Eastern Canada has sought the aid of three denominational boards. The Back to God Hour has pledged its support, Calvin's board of trustees has assured the Alliance of "its willingness to discuss how Calvin Seminary could assist the ARE to develop a program of Reformed theological training of Francophone Christian workers," and the board of home missions stands ready to provide a grant of $12,000 and to appoint a liaison person.

The Alliance sees its task as being important in a time when the political situation in Quebec demands that mission work be carried out in the French language by those who speak French fluently and are unquestionably part of the French community.

Church looks for volunteers

Delegates to the Synod of the Christian Reformed Church voted to establish a "volunteer resource bank."

The special bank will match talents and abilities of church members to the needs throughout the denomination, according to the chairman of the Service Committee for Member's Gifts, Rose VanReken.

Synod granted a $6,000 budget to the resource bank, primarily for advertising and office expenses. The bank coordinator will be unpaid.

The need for the resource bank of names is evident from requests which are received from Christian Reformed Church agencies and from classes for names of people who are willing to serve their church in various capacities. No coordinating volunteer committee now exists in the CRC. A volunteer might contact one or more agencies within the church but miss the one that could make use of his or her gifts, according to Mrs. VanReken.

Who does the church need? Bricklayers, accountants, clerks, carpenters, seamstresses. The possibilities are limitless and volunteers might be located anywhere in Canada, the United States or abroad where there are presently mission posts.

A retired carpenter, for example, could spend a month in Liberia putting church pews together rather than just spending his winter on a beach in Florida. Or a chicken farmer might go to a place where people lack protein and show them how to raise chickens and turn a profit.

The church always needs volunteers. You can add your name to the volunteer resource bank by submitting your name to the stated clerk's office at denominational headquarters in Grand Rapids, or just call your minister.

Belgic Confession rewritten

A "translation" of the Belgic Confession was sent back to committee for some work after it was discovered that the translation contained a number of translation errors and that the committee did an incomplete job in carrying out its mandate which synod of 1977 gave to it. The committee was enlarged to include Dr. Louis Praamsma, retired minister living in Hamilton, Ont., and Dr. Henry Zwaanstra, professor of church history at Calvin Seminary.

The committee will report to synod next year.

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Ministers retire

The following ministers were approved for retirement from the Christian Reformed Church.

Rev. John Blankespoor, Classis Holland, effective September 30, 1979.

Rev. Arnold Brink, Classis Grand Rapids South, effective September 24, 1978.

Dr. James Daane, Classis California South, effective May 31, 1979.

Rev. Otto De Groot, Classis Zeeland, effective October 7, 1979.

Rev. William Dryfhout, Classis Sioux Center, effective January 1, 1978.

Rev. John A. Mulder, Classis Kalamazoo, effective July 1, 1979.

Rev. John Olthoff, Classis Wisconsin, effective September 30, 1979.

Dr. Lubbertus Oostendorp, Classis Grand Rapids East, effective July 1, 1979.

Rev. Gerrit Polman, Classis Alberta South, effective September 27, 1979.

Rev. Felix Reinoso, Classis Hudson, effective July 1, 1978.

Rev. William Vander Haak, Classis Holland, effective September 15, 1979.

Rev. Garrett Vande Riet, Classis British Columbia, effective September 25, 1978.

Rev. Rolf Veenstra, Classis Rocky Mountain, effective November 30, 1978.

Rev. Lawrence Veltkamp, Classis Holland, effective September 30, 1979.

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A new constitution now?

by Philip C. Bom

Former Prime Minister Trudeau lost the election, but he could be back in power within a year without another election. Trudeau determined that the election should be waged on constitutional and cultural reforms, irrespective of the wishes and worries of the Liberal Pary members who wanted to be (re-) elected. In his concession speech, Trudeau said that he was "absolutely certain" that in the medium and long term Canada will have a new constitution.

Stategic steps

Trudeau had achieved his political and economic reforms. At the Toronto rally on May 9 he announced he wanted constitutional reform now. The following day in Montreal he pronounced how a principled strategy rather than desperate act of an expedient politician.

His short-term strategy was: 1) ask the people for a mandate to start the machinery of patriation; 2) call a new session of Parliament, if he formed the government, within 30 days; 3) the Throne Speech would proclaim the passage of a joint resolution of the House and the Senate. In and through this joint resolution, the government would 1) ask England to partriate the constitution; 2) bind the federal government to a charter of rights of citizens; 3) entrench the Official Languages Act. Trudeau was determined to meet his deadline of July 1979 — which he announced a year ago — despite all predictions by premiers and opposition politicians that it was impossible.

The medium-term strategy was to call a federal-provincial conference of First Ministers within 60 days to find an agreeable amending formula. Barring agreement within two years — and expecting none — Trudeau would go ahead with his long term-strategy of a national and/or regional referendum. By provincial agreement in referendum, he did not mean government agreement. He was determined to proceed by referenda to bypass provincial governments.

Political purpose

Constitutional reform is necessary now, according to Trudeau, because so much has changed and Canada is still a "colony of England." However, it is legal fiction to maintain that England would interfere in the affairs of Canada. Also, there is nothing in Canada's basic constitutional document — The British North America Act of 1867 —, which prevents changes, including the creation of new provinces or political institutions. Trudeau's proposal of a charter of rights, on the other hand, is conceived to make changes more difficult.

The provincial governments are not opposed to patriation, provided an amendment formula in the new constitution guarantees present provincial rights and powers. The BNA Act guarantees Quebec a distinct place in confederation, which would disappear under Trudeau's new constitution.

The real purpose of Trudeau's reform is to transform the philosophical and legal foundations of the nation. A new constitution must embody his ideals of a New Society.

In the campaign, Trudeau claimed that we need a "constitution made in Canada, by the people of Canada, for the people of Canada." He asked for a mandate, but he was going to make a constitution in his image. A referendum would permit people to participate, but in his understanding of democracy, referenda are only consultative, not binding. Suppose the people favoured to keep and leave the BNA in England. He would not abide by the referendum. He says he knows better and what's best for the people.

Secondly, Trudeau talked about a new Canadian constitution. However, his concept of constitution is hardly within Canada's legal tradition. His Charter of Rights and Freedoms is more likely modelled after the U.N. declaration of human rights. As an internationalist, he would want to model Canadian society after the new U.N. Covenant on Economic, Social and Cultural Rights. Figuratively, if not literally, Trudeau could make Canada a legal colony of entity of the United Nations.

Thirdly, his goal has never been the "mere inclusion of certain clauses" in the present Canadian Bill of Rights. He wants to entrench his idea of economic rights in his constitution. His Charter provides for the right of persons to "use and enjoy property," but not as a natural right to private property, which according to him is an "erroneous concept of property."

Finally, his Charter dwells on the rights of citizens rather than the individual. To define man in political terms — citizen — rather than in moral terms — dignity of the individual — is a fundamental departure from the Christian and liberal tradition. His Charter may protect the citizen from the liberal welfare state. But who would protect the individual from Trudeau's leadership democracy?

Conclusion

Trudeau's short term strategy failed. He did not receive a mandate. Prime Minister Clark is not about to call Parliament or proceed with a referendum.

However, PM Clark did announce that he would call a First Ministers' Conference on constitutional reform in the Fall. During the campaign, he did not speak on the issue. The Party spokesman on constitutional reform, Flora MacDonald, was appointed Minister of Eternal Affairs. Could it be that the outgoing Prime Minister persuaded Clark to proceed with the First Ministers Conference to cope with the Quebec referendum? Well before the election, Trudeau's constitutional advisor was preparing for another consitutional conference dealing with federal-provincial relations. Could it be that a Conservative government would pass Trudeau's proposals for renewed federalism — administrative decentralization for the purpose of a strong, central government?

The former Prime Minister may be down, but not out. Given the minority situation, Trudeau has decided to stay on as Opposition leader. His deputy ministers have been asked to stay on. In the election he failed to electrify the masses on national unity, but in the Fall or next Spring, the Quebec referendum may make national unity the issue. He is still perceived as best able to deal with Quebec.

Trudeau is confident he can take on Clark in the House — on national TV. Trudeau has to perform to prevent or forestall a party review of his leadership. He will devise strategies to make the government fall. If or when the government falls, there is not necessarily another election immediately. The Governor-General could ask the next best man to form a (coalition) government. Anything can happen within a year or two. Stay tuned as it happens. Canada may have a new constitution by 1984 after all.

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Na Pinksteren ..... volharding! 4

Bij het breken van het brood

"Breken van het brood" is een bepaalde vorm van gemeenschap. De eerste christenen kwamen in grote groepen bij elkaar om samen te eten. Gemeenschappelijke maaltijden werden aangericht, en ze begonnen met het breken van het brood, zoals de Heiland dat ook deed b.v. bij de avondmaaltijd van de Emmausgangers. Zo'n gemeenschappelijke maaltijd eindigde vaak met de viering van het Heilig Avondmaal.

Het waren liefde-maaltijden, waar broeders en zusters in Christus, samenkwamen om hun geloof te oefenen en te spreken over Gods grote en machtige daden.

We moeten goed begrijpen wat het voor de mensen van die tijd betekende om gemeenschap te oefenen door samen te eten. Wie zich maar even indenkt wat het voor een farizeeër moet zijn geweest om met een tollenaar aan één tafel te zitten en te eten, of ook met een gewone man uit het volk, dat was bijna zo erg als gemeenschap hebben met een heiden. Men schuwde elkaar als melaatsen. Elke landsgroep had zijn eigen synagoge en heus niet alleen terwille van de taal. Van de tientallen die er in de hoofdstad waren noemt Handelingen 6 die der Libertijnen, Cyrenaëërs, Alexandrijnen en Joden van Cilicië en Klein Azië.

En nu is plotseling uit al die verschillende synagogen, tegenstrijdige kringen en partijen, een nieuwe gemeente geboren, het wonder van de waarachtige broederschap. De uit de heidenen stammende Lukas wrijft zich als het ware de ogen uit als hij moet neerschrijven: voortdurend waren ze elke dag in de tempel, braken het brood aan huis en gebruikten hun maaltijden met blijdschap en eenvoud des harten. Ze deden maar niet in de kerk of ze bij elkaar behoorden, maar ze hoorden bijeen en bewezen het door het toen nog nooit aanschouwde samen eten en drinken met diegenen, met wie ze vroeger nooit getafeld zouden hebben.

Volharden bij het breken van het brood. Van liefdemaaltijd tot Avondmaal toe. Ze waren blij als er weer een gelegenheid was om samen te zijn, en vooral ook om samen avondmaal te vieren. Met blijdschap gaan de gelovigen van avondmaal tot avondmaal totdat ... de bruiloft des Lams wordt aangericht. Wat een strijd kost dit volharden. Wat een roeping om altijd maar weer te schuilen achter Christus, en door Hem te zien dat we als broeders en zusters bij elkaar behoren. De liefde maaltijden zijn als zodanig voorbij, al leven we in een land van allerlei kerkelijke dinners en suppers. Het was vroeger een uiting van liefde jegens diegenen die men voordien echt gemeden had.

Het avondmaal is echter gebleven, en dat was voor hen toen toch ook het voornaamste! En nu daarbij volharden. Weten: ik ben er ook bij betrokken. Ik behoor ook rondom die tafel, waar brood en wijn staan uitgestald, mijn plaats in te nemen. Avondmaal is het feest der geloofsgemeenschap. Je kunt nooit op je eentje avondmaal vieren. Het is een gemeenschapsmaaltijd, gemeenschap met Christus en gemeenschap met elkaar, gemeenschap van ons samen met Christus. Samen moeten we dit sacrament vieren, en bij de breking van dit brood volharden wordt van ons gevraagd.

We moeten maar kijken naar het lichtend voorbeeld van die eerste christengemeente waarvan geschreven staat: zij volharden bij de breking van het brood. Iedere gelovige behoort dit voorbeeld te volgen. We mogen onze plaats aan de tafel des Heren niet open laten. O, ik weet wel we moeten onszelf eerst beproeven of we deze hoogste gemeenschap met Christus en met elkaar mogen ervaren. Het blijkt echter duidelijk uit de woorden van de apostel Paulus over de zelfbeproeving dat het resultaat van die beproeving moet zijn dat we het brood eten en de wijn drinken, en dus deelnemen aan het avondmaal. Het resultaat mag niet zijn dat we wegblijven. Als er iets zou zijn dat ons echt de toegang tot dat avondmaal zou ontzeggen, dan behoort dat voor het avondmaal uit de weg geruimd te worden. En dat moeten we heel ernstig nemen, want het moet kunnen gezegd worden van de gemeente van Christus, van de gelovigen: zij volharden bij de breking van het brood!

Laat ons vaker avondmaal vieren. Ze deden het in Jeruzalem heus niet vier of vijfmaal per jaar. Zijn we dan zover bij hen achtergekomen? Is dan diezelfde Geest die toen de harten veroverde niet meer zo werkzaam in ons midden? Alles wat de verschraling van het geestelijk leven bewerkt moet met man en macht bestreden worden. Van groot belang is om met elkaar te volharden bij het breken van het brood, en bij het te vieren avondmaal. Trouw doorgaan met de viering van het Avondmaal!

J. VanHarmelen

De massamedia in het christelij

door D. Koole, in deel overgenomen uit De Wekker

De tijd waarin het al of niet aanschaffen van televisie binnen het christelijk gezin een serieus discussie-punt vormde hebben we al lang achter ons gelaten. Kwalificaties uit de begintijd, bijvoorbeeld van wijlen prof. J.J. van der Schuit, die de televisie "het grote gevaar" noemde en van wijlen prof. G. Wisse, die voor deze nieuwe vinding geen betere aanduiding kon vinden dan "kijkkast van de duivel", worden door ouderen onder ons nog wel eens aangehaald maar door de jongeren als ouderwets weggelachen.

In de tijd waarin de televisie begon op te komen zijn er nog wel kerkeraden geweest die bij de kandidaatstelling voor ambtsdragers het al of niet bezitten van een televisietoestel als een beoordelingsfactor in de overwegingen betrokken.

Ik weet zelfs van een kerkeraad die zich, bezig zijnde met het beroepingswerk, op een onzer predikanten zeer betrokken voelde, doch die besloot aan de onderhandelingen geen vervolg te geven toen de beroepingscommissie van haar verkenningstocht terugkeerde met de mededeling dat een der broeders in de pastorie achter de stoel van zijn medebroeder een televisie-toestel had ontdekt.

Enkele jaren later zou dit al geen punt meer zijn geweest. Het heeft zelfs niet eens zo lang geduurd of enkele van de broeders die over de aanwezigheid van een t.v. in de pastorie het grootste misbaar maakten hadden zelf een antenne op het dak....

In de jaren waarin de t.v. ook binnen christelijke kring steeds meer veld won kwam tijdens het huisbezoek altijd nog wel even de vraag om de hoek kijken of dit medium op de geestelijke ontplooiing van mens en gezin misschien meer negatief dan positief zou kunnen inwerken en welke regels voor een verantwoord gebruik zouden kunnen gelden. Ik weet het natuurlijk niet zeker, maar ik heb de indruk dat de vraag naar de invloeden die van dit medium op de christen en op het christelijk gezin uitgaan op de huisbezoeken van vandaag nog maar nauwelijks aan de orde komt.

Bijstelling kijknormen

In een groot deel van onze christelijke gezinnen wordt meer of minder intensief naar de t.v. gekeken. In hoeverre dit vanuit een christelijke levensvisie (nog) selectief gebeurt valt buiten mijn directe waarneming. Als ik een vermoeden mag uitspreken, dan zal het generaal zo zijn dat wij onze kijknormen in de loop der jaren, meer dan ons diep in ons hart misschien lief was, hebben bijgesteld, waarbij de toegeeflijkheid aan de verlangens van onze kinderen ongetwijfeld een belangrijke rol zal hebben gespeeld. Het is echter niet eerlijk het daarop alleen te houden. Ook de ongezonde nieuwsgierigheid en de zondige interesse van ons ouderen zullen aan die ontwikkeling niet vreemd zijn.

De tijd van de "voors" en "tegens" is voor de meesten onder ons voorbij. Te vrezen is dat we ook hebben afgeleerd na te denken over de vraag welke invloeden van de moderne massamedia op ons persoonlijk en op ons gezinsleven uitgaan en op welke wijze verkeerde invloeden kunnen worden opgevangen. Veel komt onze huiskamers binnen en we ondergaan waarschijnlijk alles maar, zonder het op een adequate manier te (kunnen) verwerken.

Inrichting van ons dagelijks leven

Wie al lang televisie heeft is er waarschijnlijk aan gewend, maar wie het aanschaft zal merken dat dit vernuftige product van menselijk kunnen hem verplicht zijn leven en dat van zijn gezin voortaan anders in te richten. Verschaft onze tijd de mens op allerlei gebied

PERSOVERZICHT

• Onze nieuwe regering begint op gang te komen. De Minister voor Immigratie-zaken beschuldigde zijn ambtenaren van rassendiskriminatie. In Toronto namen ze 't niet en daar demonstreerden de rijksambtenaren tegen hun eigen baas. De Minister van Financien spekuleerde hardop over de wenselijkheid van vrije en open-grens-handel met Amerika.

• Er waren twee belangrijke ekonomiese samenkomsten. In Tokio vergaderden de regeringen van zeven industriele landen, terwijl in Geneve de OPEC (olie producerende landen) bijeen kwamen. Tijdens de bijeenkomst in Geneve werd besloten om de olie-prijs maar eventjes met 33% te verhogen. We zullen de riem wat strakker moeten gaan aantrekken, zoals Collijn vroeger zei. Wedden dat de ploffietsen hier in de mode gaan raken?

• De "bootmensen-tragedy" gaat maar door. De meerderheid van deze mensen zijn Chinezen, die in Viet Nam de middenstand vormden. Zou die ellende ook zo lang duren als het bijvoorbeeld blanke Europeanen betrof? 't Is maar een vraag.

• Oeganda's nieuwe president heeft het niet lang uitgehouden. Er is nu een nieuw staatshoofd: Godfrey Binaisa.

• Prime minister Clark gaf toe dat hij z'n mond een beetje voorbij gepraat had in de Jeruzalem — affaire. Dat wisten wij al! De regering heeft de R.C.M.P. op gedragen om niet buiten het boekje van de wet te gaan.

• In Nicaragua is Generaal Somoza onder grote druk om af te treden. Het leger is niet in staat om de opstand van de Sandinistas te onderdrukken.

• Nog wat nieuws uit Nederland: de frakties van het C.D.A. en de P.v.d.A. in de Tweede Kamer eisen van de staatssecretaris van volksgezondheid dat de praktijken van huisartsen verkleind zullen worden.

• Een waarschuwing voor reizigers naar Nederland met de komplimenten van Calvinist Contact: op Schiphol heeft men besloten de instap berichten niet meer om te roepen. De luchthaven direktie vindt dat passagiers al voldoende malen op het tijdstip van instappen worden geattendeerd. Een gewaarschuwd mens geldt voor twee. Als u uw vliegtuig mist is het niet de schuld van Calvinist Contact.

• De Nederlandse regering heeft diep in de portemonnaie getast voor de aankoop van 442 tanks in Duitsland. De rekening komt op iets meer dan drie biljoen gulden. Ik dacht dat we dat spul vroeger met boter betaalden.

• Ik schrijf Persoverzicht op de veranda van ons zomerhuisje in Fenelon Falls, waar ik vanochtend toen u nog lekker lag te slapen al op het meer zat te vissen. Het bekende gezegde uit "Op hoop van zegen" is nog steeds waar: "De vis wordt duur betaald".

Carl. D. Tuyl

ke gezin

technische vondsten die er op gericht zijn hem aan meer vrije tijd te helpen, de televisie is een middel om hem van die vrije tijd af te helpen.

Hoewel men bij het televisie kijken ook actief bezig kan zijn (afhankelijk van de aard van de programma's waarnaar wordt gekeken) zullen wij ons toch steeds moeten afvragen of er tussen deze tijdspassering en de actieve besteding van onze vrije tijd nog wel een verantwoord evenwicht bestaat.

In gezinnen waar de televisie van kwart voor zeven tot na het late journaal onafgebroken aanstaat kan van een christelijk en harmonisch gezinsleven geen sprake zijn. Kinderen die op school altijd de bijzonderheden van de late films weten te vertellen zullen, voorzover zij uit christelijke gezinnen komen, aan hun godsdienstige opvoeding tekort komen. Om over de discipline van het huiswerk nog maar niet te spreken.

Het is nodig en nuttig ons zelf en elkaar aan te sporen tot een verantwoord gebruik en te streven naar een zorgvuldig kijkgenot. Om twee redenen: alles kan maar niet gezien worden en in de tweede plaats past het de christen niet aan deze vorm van ontspanning meer tijd te besteden dan zijn plichten tegenover het koninkrijk Gods toestaan.

We moeten ons wel realiseren dat in gezinnen of bij personen waar de radio de gehele dag te horen en de televisie de gehele avond te zien is een belangrijke voorwaarde voor de communicatie met God is weggevallen. Die voorwaarde heet stilte.

We zullen niet kunnen ontkennen dat van een verantwoord gebruik van het medium televisie (en dat geldt evenzeer van radio en pers) op de ontwikkeling zowel van ouderen als van jongeren een stimulerende invloed kan uitgaan. Waar is het gezegde dat televisie een venster op de wereld opent. Het is een uniek middel om aan de weet te komen hoe mensen in andere delen van de wereld leven en hoe anderen over allerlei zaken van algemeen belang en over levensproblemen denken en oordelen.

Aantrekkelijkheid en gevaren van de beeldcommunicatie

Wie de moderne communicatie-media met elkaar vergelijkt ziet bij de televisie als communicatie via het beeld ten opzichte van radio en krant enkele typische kenmerken naar voren springen.

In de ontmoeting tussen mensen worden woorden gewisseld, woorden die een zekere betekenis hebben en waarvan mag worden verondersteld dat zij zullen worden begrepen en uitgelegd zoals zij zijn bedoeld. Dat geldt zowel van het gesproken als van het geschreven woord. De praktijk is echter dat woorden veel misverstanden kunnen oproepen en in het ergste geval kortsluiting kunnen veroorzaken. De inhoud van de woorden wordt gewogen. Gewogen wordt welke waarde er aan kan worden toegekend.

Ontbreekt de mogelijkheid tot communicatie via de taal dan zijn we aangewezen op onze mimiek en onze gebaren. Die zijn directer. Nu nog kunnen wij uit primitieve grottekeningen duidelijk aflezen welke vreugden en zorgen onze vroege voorouders hebben gekend en welke opstelling zij hadden tegenover leven en dood.

Verplichten het gesproken en geschreven woord om ons bewust op de inhoud ervan te bezinnen, van de televisie als beeldcommunicatie geldt dat het de dingen veel directer uitdrukt. Beelden spreken voor zich zelf. Zij beinvloeden directer ons gedrag.

Ik denk in dit verband aan de veelvuldige reportages over ontwikkelingen op politiek, economisch en sociaal gebied en over allerlei natuur- en oorlogsopnamen die zich waar dan ook op deze aarde voordoen. Het zien van de dingen maakt onze betrokkenheid groter, ons medelijden dieper en onze verontwaardiging heftiger. Sommige situaties wekken wellicht verzet bij ons.

Wanneer het zien van de beelden zulke effecten bij ons oproept zijn de vervaardigers van de reportage er in geslaagd hun boodschap via de beelden aan ons over te brengen. Het gesproken commentaar draagt daartoe natuurlijk ook bij, maar onze gedachten en gevoelens worden toch primair door de beelden bepaald.

Dat heeft ontegenzeggelijk positieve kanten. Maar aan dit aspekt van de beeldcommunicatie kunnen ook grote gevaren verbonden zijn. Veel mensen zijn namelijk snel geneigd te geloven dat de beelden die zij zien en de commentaren die zij er bij horen de objectieve werkelijkheid weergeven, terwijl het toch mogelijk is dat de makers ervan het programma met hun visie hebben vertekend en gekleurd. Er kan een selectie van beelden hebben plaats gevonden en zij kunnen in een zodanige volgorde zijn geplaatst dat zij de werkelijkheid maar ten dele weergeven. Ook het achterhouden van gegevens kan daaraan debet zijn.

Er stromen via de beeldbuis dagelijks heel wat gegevens onze huiskamer binnen, verzameld en van commentaar voorzien door verschillende omroepen met medewerkers, die er vanuit hun eigen levensbeschouwelijke achtergrond eigen ingredienten aan toevoegen. De vraag is of christenen, die hun visie op wat op onze planeet om gaat toch allereerst bij het licht van Gods Woord willen bepalen, wel altijd over voldoende kritisch vermogen beschikken om duidelijk te onderscheiden en evenwichtig te oordelen.

In een tweede aflevering wil ik op enkele dingen wijzen die dieper ingrijpen.

Er is meer nodig dan u denkt voor het kopen of verkopen van een auto

Als u prive een auto koopt of verkoopt meent een handdruk of een nota niet dat de koop compleet is.

Als u de verkoper bent dan is het in uw belang om er zeker van te zijn dat het eigendomsbewijs op de juiste manier is overgeschreven bij het Ministerie van Transport en Communicatie.

Als dit niet het geval is komen alle parkeerboetes automatisch bij u terecht. Als u niet betaalt kunt u gearresteerd worden voor het in gebreke blijven in het betalen van boetes. U kunt ook betrokken raken in een gerechtelijke procedure als het voertuig na de verkoop in een ongeluk terecht komt.

Als u de koper bent is het ook in uw belang er zeker van te zijn dat de overschrijving van het eigendomsbewijs heeft plaats gevonden. Beiden, koper en verkoper, zouden naar het kantoor van het Ministerie van Transport en Communicatie moeten gaan om het eigendomsbewijs te laten overschrijven.

Een gratis pamflet, "Buying or Selling a Car Privately", is voorradig op alle M.T.C. kantoren waar dergelijke bewijzen worden uitgegeven of door te schrijven naar Public and Safety Information Branch, Ministry of Transportation and Communications, 1201 Wilson Ave., Downsview, Ontario, M3M 1J8

Ontario

James Snow,
Minister of Transportation
and Communications

Een valse munters-ketel aan de kerk

In de rubriek van de Gereformeerde Kerk van *Zwolle* in het **Centraal Weekblad** vertelt iemand het volgende verhaal, waarboven hij als titel plaatst *Valse munt 'Het is niet alles goud wat er blinkt '.*

'Bloemencollecte, 4 maart, Verrijzeniskerk. Als de opbrengst op de tafel wordt uitgespreid lijkt het dat er tussen het aardse slijk goud blinkt en schittert. Het spiedende oog van onze muntenexpert meent een gouden tientje te ontdekken. De beeldenaar toont Wilhelmina met loshangend haar. Jaartal 1897. Het Randschrift 'God zij met ons' prijkt aan de voorzijde van de munt.

Vluchtig bekeken zou de waarde volgens de muntencatalogus wel zo'n honderd gulden kunnen zijn. Ds.Jurjens komt er bij staan. Wat zou dat geweldig zijn. En nog wel in de Verrijzeniskerk, zijn wijkkerk.

Door onze muntenexpert wordt nu het middelpunt van ons aller belangstelling (het tientje) aan een nader vergelijkend onderzoek onderworpen. Uit het muntenboek blijkt dat er van het bewuste jaartal valse gouden tientjes in omloop zijn.

Als hij ontdekt dat er beeldenaarsfragmenten ontbreken roept hij uit: Vals. Dit is een valse munt. Een vals gouden tientje.

Op dit moment schiet ds Juriens een brok in de keel. Valse munters in zijn wijk? Of althans een doorgever (bewust of onbewust) daarvan? Hoe is het mogelijk! De blijdschap van ds.Jurjens verkeert in diepe teleurstelling, zo in de geest van Jantje lacht en Jantje huilt. Hij zou er wel eens over willen preken in de Verrijzeniskerk. Waarbij ik mij wel afvraag naar aanleiding van welke tekst. Misschien met als uitgangspunt zondag 42.

Door een deskundige wordt hierna de valsheid van de munt bevestigd. Deze blijkt overigens van koper te zijn.

Het eerste waarnaar ds.Jurjens 's middags telefonisch vraagt is: Hoe is met het tientje afgelopen? En we geven hem de laatste berichten door.

Nu moet u weten, en u weet het waarschijnlijk ook wel, dat ds.Jurjens voor hij naar Zwolle kwam, predikant in Deventer was. Hij reed dan in z'n auto meermalen over de Brink aldaar, waar aan het Waaggebouw (u gaat gerust maar eens ter plekke kijken) een grote koperen ketel hangt, waarin in vroegere tijden valse munters in kokende olie levend werden gebraden.

Met dit beeld voor ogen rijdt ds. Jurjens nu langs de Verrijzeniskerk, waaraan hij in gedachten ook zo'n ketel ziet hangen.

Dat ik dat nu moest meemaken. In de nabije toekomst zal er een valse-munters-ketel aan de Verrijzeniskerk hangen. U gaat dan gerust maar eens ter plekke kijken'. (Kerkinformatie)

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Als de wet een god wordt

De Windmill Herald — Twee Groningse winkeliers die al enige jaren een speciaalzaak in drop drijven, blijken genoodzaakt te zijn hun winkel te sluiten, omdat zij niet over een vakdiploma beschikken.

Nu is het behalen van een vakdiploma voor de drophandel een onmogelijke zaak, om de eenvoudige reden dat een dergelijk diploma in Nederland niet bestaat.

De wet vereist in dit geval het behalen van een ander vakdiploma.

De twee winkeliers hebben met de studie voor achtereenvolgens het vakdiploma hoeden en petten, ijzerwaren, lederwaren en speelgoed hun best gedaan, maar zonder succes. Daarmee staat nu de gedwongen sluiting van hun zaak voor de deur.

Wettelijke regels zijn er om te worden nageleefd. In bijzondere gevallen moet evenwel het betrachten van enige souplesse bij deze naleving mogelijk zijn.

Al te strikte toepassing van de in dit verband geldende wetsregels doodt initiatief en ondernemingslust.

De twee winkeliers beschikken over een middenstandsdiploma, maar moeten toch alles afweten van ijzerwaren om drop te kunnen verkopen.

Een schoolvoorbeeld van bureaucratie.

PIJNLIJKE EELTKNOBBELS EN HARDE HUID VERWIJDERD

GEMAKKELIJKE, VEILIGE, PIJNLOZE EN SCHONE MANIER

Uw pijnlijke, zere voeten zullen were tot leven komen of we geven u uw geld terug, dat is onze garantie. De allereerste keer nadat u onze CALLOUS REMOVER heeft gebruikt zult u al minder pijn voelen.

Zou u graag een hele avond dansen? Zou u willen wandelen of winkelen of alleen maar staan zonder pijn maar u kunt het niet vanwege uw eeltknobbels of likdoorns?

Laat uw voeten weer tot leven komen, gebruik Fletcher's Pedicare Products CALLOUS REMOVERS.

Gooi die kussentjes met gaten erin, die zooltjes, die maar gedeeltelijk helpen, die vettige creams en ruwe krabbers, weg. Na het gebruik van onze CALLOUS REMOVER zullen uw voeten onmiddelijk tot leven komen.

Onze klanten zeggen: "Zelfs als u zou willen dan zou u het niet van me terug kunnen kopen"; "Uw CALLOUS REMOVERS doen de hele job"; "3 van mijn vrienden hebben er een gekocht"; "Mijn moeder had ook eeltknobbels en ik stuurde haar een remover en nu bestelt ze ze voor haar vrienden".

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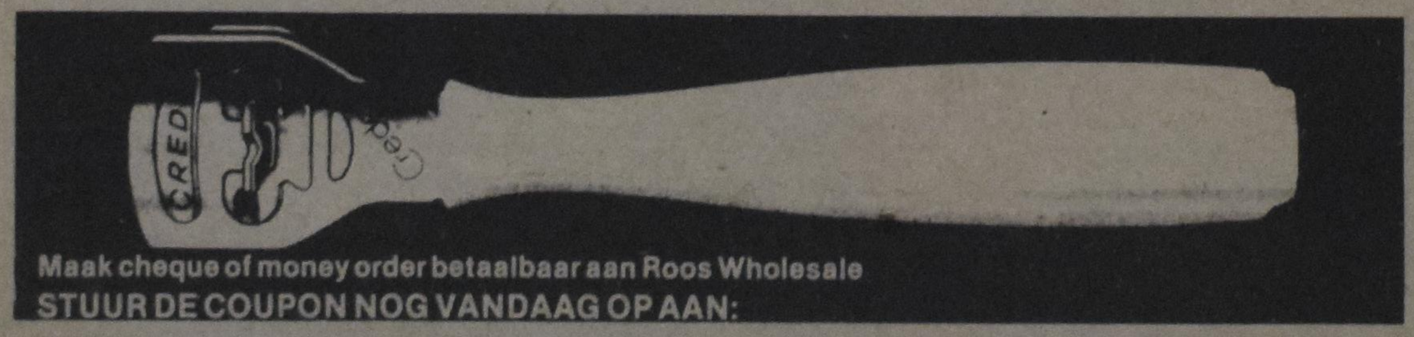

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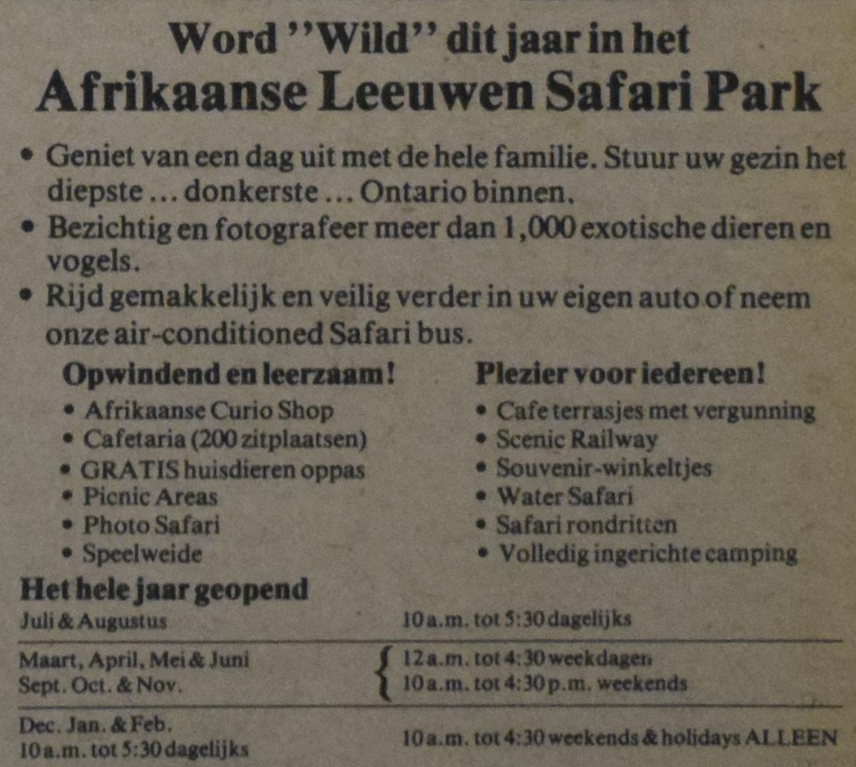

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57

In de zaal rijen de kale banken zonder leuning zich aaneen: plaats voor iedereen. De katheder is uit het huis van mijnheer Van Zweden verhuisd en staat nu, waar eens de tapkast stond.

Maar het mooiste en meest opvallende is de achtergrond. Bij de vele bezoekers en bezoeksters is ook Mien Sluiters; met grote ogen en een wonderlijke ontroering, die deze indruk voor haar blijft doen leven, ziet ze naar de muur achter de katheder: een schildering door mijnheer Van Zweden gemaakt, een grote olijftak en een duif, waaronder de woorden: GOD IS LIEFDE.

Vergeten is de kale Heide, de armoede en de achteruitzetting; een ding wordt diep gevoeld: wat zijn we rijk - onmetelijk rijk en gelukkig.

Vanzelf komt er meer hulp, de meester heeft maar iets te zeggen over tekort aan helpers en helpsters en de jonge mensen komen naar voren. Onder hen is ook Reintje Blom, klein gebocheld vrouwtje met een zangstem, die helder en zuiver is. Ze wordt een hulp op de Heide die onschatbaar is. De Heide, waar geen rijken en edelen zijn, maar naar de geest rijk en edel kan zijn. Ze leeft mee, zingt dat het een lust is, broedt een plan uit, om de kinderen bezig te houden als de ouders in de kerk aanwezig zijn en sticht zo de eerste kindercrèche op de Heide.

De meester overziet alles met dankbaarheid, die niet te peilen is. "De werkers zijn er eindelijk," zegt hij, "de organisatie loopt vlot - wie had dit ooit kunnen denken."

De juffrouw van de meester glimlacht. "Het geloof beschaamt nooit."

De meester vouwt de krant open. "Het schijnt wel in onze familie en aangetrouwde kinderen te zitten," merkt hij vrolijk op, "heb je de advertentie gelezen van Jelle's vader?"

Ze leest gretig: een advertentie uit "De Standaard". De heer Pieter Jelle Nauta hoopt zijn vijf-en-twintig jarig jubileum als predikant in Blokzijl te herdenken. Dit is de vader van Jelle, hun schoonzoon.

Ze vouwt de krant dicht, zegt peinzend: "Predikant of schoolmeester of evangelist of christen in het gewone leven - ik kan geen moolere levenstaak bedenken."

Er gaat een adem van zoeken naar hogere levenswaarden over de Heide waaien; na jaren van schijnbare dood is daar plotseling een ontwaken, een drang elkaar te brengen tot datgene, wat hen zelf geluk schenkt en het leven lichter doet zijn.

De omkeer van Veltmans kroeg in een kerklokaal is van onmetelijk belang geweest en de simpele, keiharde woorden van de vroegere kroeghouder vinden hun weg naar zijn vroegere klanten.

Al spoedig wordt zijn zaal ook gebruikt voor de Zondagsschool op de Heide die opnieuw toeloop krijgt. Er worden twee schotten in geplaatst en zo ontstaan twee klassen voor de vijfhonderd leerlingen. Jo Sluiters is één van de leiders en de kinderen luisteren graag naar hem zoals de ouderen hem graag aanhoren op de evangelisatieavonden.

"'k Ben blij dat je het doet, Jo," zegt de meester tegen hem. "Er zijn velen, die helpen," wijst Jo af, "ik doe het niet alleen, dat zou niet kunnen."

Na zulke woorden ziet de meester altijd even glimlachend in de verte als tuurt hij het verleden. "Toen ik hier kwam, nu al zo'n acht-en-twintig jaar geleden, moest het toch kunnen dat een mens alles alleen moest doen. Het kan, maar ik geef direct toe, dat het beter is, als er velen zijn die helpen."

Jo ziet de meester met bewondering aan. "Ja," zegt hij, "u was en bent de pionier van de Heide. Die naam kan niemand u afnemen."

"Als zodanig heb ik mij nooit gevoeld," weert de meester af, "ik deed alleen, wat mijn hand vond om te doen; ik heb in de weg van arbeid op de Heide geloofd en ik geloof daar nog in ondanks mijn ook voorgekomen moedeloze buien. Denk niet dat ik altijd op de toppen van de vreugde heb geleefd."

"Dat zou niet menselijk zijn," vindt Jo, "maar u hebt mogen bereiken wat u misschien nooit hebt kunnen denken: een groot evangelisatiewerk, er zijn drie Zondagsscholen met veel leerlingen en dan - het is te veel om op te noemen en geen mens kan zich voorstellen hoe die weg geweest is voor u en mevrouw, voor het werd zoals het nu is. Ik hoop, dat de toekomstige bewoners van dit IJmuiden en wat er nog meer gebouwd zal worden, dit werk niet zullen vergeten en uw naam bewaard zal blijven."

De meester lacht even. "Je raakt geheel op drift!"

"Ja!" beklemtoont Jo, "dat is wel eens nodig - het is niet vanzelfsprekend, wat u hier deed. U hebt een leven geofferd hier, altijd zorg en armoede, haat en verguizing en dan weer de mooie dingen - u hebt hier een levensgemeenschap gesticht en ik kan het soms moeilijk verdragen, dat de mensen snel vegeten. Dat wilde ik u zeggen."

De meester ziet stil voor zich uit; het is zo wat deze jonge man zegt, maar is het belangrijk?

"Och," zegt hij kalm overwogen, "ik ken geen eerzucht, ik ken alleen mijn opdracht - ik heb gevoeld aan het begin van mijn loopbaan, dat hier een taak wachtte en ik die zo goed mogelijk te vervullen had - het is inderdaad soms bijzonder moeilijk geweest, maar steeds heeft God geholpen en nu zie ik hoe het zaad ontkiemd is - wat wil ik nog meer? Niet mijn naam, maar Gods Naam is het voornaamste. De mensen mogen mij wel vergeten."

Jo stemt toe, maar in hem blijft de gedachte woelen, dat de mensen voort gaan op omgeploegde grond en hun leven daarop bouwen, maar de man vergeten, die deze keiharde bodem heeft geploegd. Hij ziet de meester na als deze wegwandelt: de meester heeft zijn beste jaren gehad en deze jaren telden wel dubbel, maar zijn gestalte is nog kaarsrecht en statig.

Als de meester thuis komt, is hij nog steeds in gedachten. "Versnipper ik mijn krachten niet teveel?" vraagt hij, als de avond is gevallen en Frits de krant van A to Z spelt, terwijl Gre en haar moeder in de keuken afwassen.

"Wat bedoelt u?" vraagt Frits verwonderd.

De meester vertelt van het gesprek met Jo Sluiters. "Weet je, Frits, soms denk ik: welke kant moet ik opgaan? Ik ben van mening, dat ik alleen maar heb voort te gaan, maar soms zijn er kruispunten en denk ik: welke weg moet ik inslaan."

Frits legt de krant neer. Alles boeit hem in de krant; hij heeft een bezige aard en is diep in zijn werk gedoken, daarbij vindt hij altijd nog gelegenheid, thuis te zijn en de kranten te lezen, die zijn vader in huis heeft.

"U ben altijd een doodgewoon schoolmeestertje geweest, u wilde niet anders en daarom zal het wel zo blijven," zegt hij wijsgering, "fiat. Maar u mag uw krachten niet versnipperen en ik ben werkelijk stom verbaasd, dat u dit nog eens hebt doorgekregen. U doet van alles en zit overal in en dat gaat onvervaard door — u moet nu eens om uzelf gaan denken, ferm uzelf eens de spiegel voorhouden."

"Jamaar — alles is belangrijk en als werk mij roept ..."

"Ik geloof, dat de zwaarste linie op de Heide door u is genomen," zegt Frits, "nu zijn de omstandigheden veranderd en kunt u eens gaan denken aan het: Verdeel en heers."

"Het heersen ligt me niet zo bijzonder goed ..."

"Weet ik," valt Frits in, "maar het verdelen kunt u wel en daar moet u eens aan beginnen. Heus."

"Misschien heb je gelijk," de meester strijkt met de hand over zijn gezicht in een diep nadenken, "ik voel wel, dat het veel is wat ik te doen heb en vandaar mijn gedachte, dat ik m'n krachten versnipper — misschien kan ik wat taken afschuiven zodat ik me aan de overgebleven werkzaamheden meer kan wijden. Ja, dat moet kunnen."

"Doet u het dan!"

De meester knikt instemmend. "Dan houd ik aan: de school, het huisbezoek, de Normaalschoollessen, de Avondschool, de preken in kerkdiensten, de beurten in de kerkelijke Classis Haarlem, de kiesvereniging, de afvaardiging naar de Synodes ..."

Frits breekt in een lachbui los. "Of ik het doorheb, weet ik niet, maar mijn vader gaat kalmer aandoen — moet je het horen!"

"Zo'n schik?" vraagt Gré, binnenkomend om de serviesborden in de kast te zetten, haar moeder komt ook de kamer in.

"Moeder," zegt Frits, "uw heer echtgenoot gaat het kalmer aandoen, want hij vindt het werk te omvangrijk en is bang zijn krachten te versnipperen en daarom .."

"Frits! Malle!" valt Gre in.

"En daarom," gaat Frits onverstoorbaar door, "daarom zal mijn vader minder hard werken — moet je horen, wat hij wel blijft doen ... Er verandert niets!"

Mevrouw Vermeulen is het met haar oudste zoon roerend eens. "Pieter, je moet inderdaad wat werk loslaten," zegt ze, "het is wel wat erg veel."

"Ik stel kardinale punten voor," komt Frits, "ik zeg: laat ook eens wat aan anderen over — houd alleen aan, wat u het meest interesseert ..."

"Alles interesseert me," protesteert de meester.

"Ja, ja," zegt Frits," vader gaat opnoemen wat hij niet meer aanhoudt, hij gaat het werk verdelen — en als die opnoemerij begint, blijkt, dat de meester toch alles zelf blijft doen. U bent al ruim een halve eeuw oud en daarbij: wat hebt u voor huiselijk leven gekend? Altijd was u zoek en dat hindert niet omdat het niet anders kon, maar moet dit zo blijven? U hebt nu een getrouwde dochter, ik zit ook in dat vaarwater en misschien zult u straks nog eens de tijd kunnen vinden uw getrouwde kinderen te bezoeken — dat ik ook als plezierig huisbezoek zou willen kenmerken!"

Gre lacht vrolijk. "Frits heeft z'n spraakwater niet van een vreemde."

"Gaan we vanavond dominoën?" vraagt de meester effen; hij zoekt in de kast naar de doos met dominostenen, "ik heb namelijk deze avond niets te doen, ik heb vrij — ik neem vrij."

Maar midden in het spel dat ze zo graag spelen zegt de meester, een dominosteen bekijkend en zoekend naar de punten: "Zeg, die Hein, de kroegbaas klaagt, dat hij er geen voordeel van heeft dat de kroeg van Veltman is gesloten — hij verwachtte het wel, nee Frits, jij bent niet aan de beurt, eerst moet Gre ..."

En nauwelijks begrijpt de meester, waarom zijn gezin opnieuw in lachen losbreekt.

"Vader heeft zijn gedachten wel bij zijn vrije avond," proest Gre.

Toch genieten allen van de gezelligheid als de vader thuis kan zijn en er na de koffie en de krant een spelletje domino gespeeld wordt; de ironische humor van de vader met de soms filosofische of verstrooide opmerkingen, daarbij het toegeeflijke glimlachen van moeder, de opgewonden, bedrijvige ernst van Frits en de stille dromerige Martin met de vrolijke Gre — het is bij elkaar de sfeer van een zeer gelukkig gezin.

Als de avond voorbij is, zegt Frits: "Weet u, dat de bessen geplukt kunnen worden? Ze zijn rijp."

"Hoe weet jij dat?" vraagt Gre schalks.

"Kennersoog," zegt Frits onvervaard.

"Och, je mag toch bessen plukken als je daar zin in hebt," komt moeder vergoelijkend.

"Een mooi werkje voor Zaterdagmiddag," stelt de meester voor maar Frits weet zeker, dat hij juist die Zaterdag zal gaan zwemmen in het kanaal en niet aan het bessen plukken toe kan komen, "Ik ben wettig verhinderd."

"Martin wil misschien wel," helpt Gre, "ik zal ook helpen."

"Ik heb huiswerk van school," weert Martin af. Een tuin is wel leuk om te zien, maar het tuinieren ligt hem niet en liefst doet hij er niets in.

Hoe de jongens ook praten, het staat vast, dat Frits en Martin Zaterdag de bessen zullen moeten plukken. "Ik heb een roeiboot losgemaakt," bromt Frits, "stom, dat ik over die bessen begon, maar ik dacht dat jij en Gre het wel zouden doen."

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NOTES OF THANKS

ADEMA: We like to take this opportunity to thank our children, grandchildren, relatives and friends, for making our 45th Wedding Anniversary such a happy occasion. Thanks to all for the good wishes, cards, flowers and gifts. Above all we thank our God for the many blessings bestowed upon us.
Mr. and Mrs. B.G. Adema, Brampton, Ont.

DEKKER: We thank our children and relatives and friends, for making our 40th Wedding Anniversary an unforgettable day. For the many cards, flowers and gifts. It was overwhelming. And above all we thank God for all the blessings and giving us so many years together, and pray for guidance in the days to come.
Mr. and Mrs. Joost Dekker, 21 Hazelwood, Grimsby, L3M 1J9.

GUTHER: In gratitude we want to thank all our relatives, friends and neighbours for your love and thoughtfulness by cards, letters, gifts and visits we received during the time of illness and passing unto glory of our beloved husband and father Henry John Guther.
77 Brock Rd., Greensville, Ont. L9H 5H6.

HUIZINGA: We wish to thank everyone who remembered our 25th Wedding Anniversary. It was very much appreciated.
Henk and Janny Huizinga, nee Storteboom, R.R. #3, Colborne, Ont. K0K 1S0.

REKKER: We wish to express our sincere thanks to our children, grandchildren, relatives and friends who helped make the occasion of our 45th Wedding Anniversary such a wonderful one. Thank you for all the cards, gifts, flowers and good wishes. Above all we thank our Lord who has blessed us greatly over the years and we pray for his continued blessing in the years to come. May the Lord bless you all.
Mr. and Mrs. Jerry and Julia Rekker, 25 Valleyview Cresc., Belleville, Ont. K8P 3E9.

SMIT: Wij willen hierbij onze kinderen en kleinkinderen, vrienden en allen die belangstelling getoond hebben bij onze 40 jarige echtvereniging hartelijk dank zeggen.
Cor and Grace Smit, 115 Mill St., Smithville, Ont.

SMOUTER: For the many tokens of love and friendship, that made our 45th Wedding Anniversary such a happy and joyful event, we say a heart-felt thank you to our children, grandchildren, relatives and friends.
Mr. and Mrs. Bas Smouter, 113 Tyler Street, Aurora, Ont. L4G 2N4.

VANDERVINNE: We would like to thank all of those who showed their kindness at the passing away of our dear husband, father, and grandfather, Henry VanderVinne.
Mrs. G. Vander Vinne and family, Rexdale, Ont.

NOTES OF THANKS

WIERSMA: We wish to thank our children, grandchildren, relatives, and friends, for the many cards, gifts, flowers and best wishes on our 50th Wedding Anniversary. But above all we thank our Lord for his blessings and protecting care all those years and pray that he will guide us in the years to come.
Mr. and Mrs. H. Wiersma, 126 Baystreet, Apt. 18, Trenton, Ont. K8V 1H8.

WYBENGA: We would like to say a special thank you to our children and grandchildren, relatives, and friends, for the cards, gifts, flowers, and best wishes on our 45th Wedding Anniversary. It will always be remembered. But above all, we thank our God for his protecting care all those years, and pray for his guidance in the years to come.
Mr. and Mrs. Peter Wybenga, 33 John St., Hagersville, Ont. N0A 1H0.

BIRTHS

DE VRIES: Harry and Erna de Vries are happy to announce the birth of their third child, JUSTIN EMIL, born Sunday, July 1, 1979, weighing 7 lbs. 7 oz., at St. Joseph's Hospital, Hamilton, Ont.; tenth grandchild for Mr. and Mrs. A. H. de Vries of Ottawa and fifth grandchild for Mr. and Mrs. W. C. de Vries of Hamilton; a brother to Chadwick and Quentin. We are thankful to the Lord for entrusting him to our care.
661 Upper Paradise, Hamilton, Ont. L9C 5P8.

FLUIT: The Lord has brought more happiness into our home with the birth of another son, whom we have named, PAUL EDWARD, born June 22, 1979. Proud parents: Andy and Rita Fluit. Brothers: Christopher and Gregory.
436 Rich Rd. W., R.R. 1, Grimsby, Ont. L3M 4E7.

JANSSEN: Harold and Janet Janssen, nee Rumph, thank God for his gift to them of a son, DANIEL JAMES, born June 28, 1979. A brother for Christy. Second grandchild for Mr. and Mrs. Henry Janssen, Jordon Station, and eleventh grandchild for Mr. and Mrs. Henry Rumph, Grimsby.
R.R. 1, Beamsville, Ont. L0R 1B0.

KREEFT: John and Evelyn thank God for the safe arrival of a son, RYAN JOHN. A brother for Sandra and Anita. Fourth granchild for Mr. and Mrs. Tienus Kreeft and eleventh grandchild for Mr. and Mrs. Herman Postma.
R.R. 2, Simcoe, Ont. N3Y 4K1.

KUIPERS: John and Cory (nee Bylsma) Kuipers of R.R. 5, Goderich, thank God for the safe arrival of their first child, a daughter, CHARLEEN RENEE. She was born on June 15, 1979, weighing 6 lbs. 1 oz. First grandchild for Mr. and Mrs. Martin Kuipers and eleventh for Mr. and Mrs. Wobbe Bylsma.

MAAS: "O sing to the Lord a new song for he has done marvelous things!" (Psalm 98:1a)
We thank the Lord for his wonderful gift of a healthy son, BENJAMIN ADAM, born June 15, 1979. A brother for Tanya, Kevin and Leanne.
Gary and Mary Maas (nee Hollander), 27 Linkdale Rd., Brampton, Ont.

VISSER: God is so good. We thank him for his gift of our firstborn, a son. His name is, MATTHIAS RYAN, 9 lbs. 6 oz., born at 10 a.m., June 14, 1979. Happy Parents are: Calvin and Rita Visser (nee Schalkwyk), Box 53, Vega, Alta. T0G 2H0.

BIRTHS

SMIT: With thankfulness to the Lord, we announce the arrival of our third child, a son, JESSE ALEXANDER, 7 lbs. 8 oz., born May 29, 1979. A brother for Jordan and Erin. Third grandchild for Mr. and Mrs. Tom Smit, Chatham.
Proud parents are Hank and Kathy Smit, 60 Copperfield, Chatham, Ont. N7M 5X6.

STEVENS: Fred and Evelyn thank the Lord for the safe arrival of our second daughter, LUCINDA (CINDY), 3.1 kg., born June 24, 1979. A sister for Karen; 7th grandchild for Mr. and Mrs. Ralph Stevens, Drayton, Ont. and 3rd grandchild for Mr. and Mrs. Max Reinders, Moorefield, Ont.
72 Hadley St., Nepean, Ont. K2H 8M6.

VANDER PLOEG: With thankfulness to the Lord, the giver of life, Andy and Anne (Aylmer, Ont.) are pleased to announce the birth of a son, DANIEL JACOB, born on June 20, 1979. Daniel is a brother for Michael, the fourth grandchild for Mr. and Mrs. J. Voogd of Bolton and the eighth grandchild for Mr. and Mrs. C. Vander Ploeg of Brampton. Daniel's great-grandparents are Mrs. A. Vander Ploeg of Owen Sound, Mr. and Mrs. G. De Vries of Zuidhorn (The Netherlands) and Mr. and Mrs. A. Voogd of Groningen (The Netherlands).

VANDERVEEN: Henry and Gerrie thank and praise the Lord for the precious gift of new life granted to them on June 25th. TAMARA JOY, is a new little sister for Philip, Cyndi and Trevor. She is the 9th grandchild of Mr. and Mrs. John Rauwerda, and the 10th grandchild of Mr. and Mrs. Phil Vanderveen, both of Calgary.
3712 47th St. S.W., Calgary, Alta.

VAN GEEST: With praise and thanksgiving to God we, Neil and Mary-Jane, thank God, the giver of life, for the safe arrival of Kevin's baby brother, RYAN JACOB, born June 18, 1979. Proud grandparents are Mr. and Mrs. A. Van Geest of Grimsby, and Mr. and Mrs. J. Vandenberg of Calstor Center.
265 Kerman Ave., Grimsby, Ont.

VERMEULEN: With thankfulness to God, we wish to announce the birth of our second child, KAREN JENNIE, born June 24, 1979. A sister for Rachel. Proud parents are John and Pat Vermeulen of Bowmanville, Ont., 199 King St. West. Third grandchild for Mr. and Mrs. P. Verkuyl of Whitby, Ont., and second grandchild for Mr. and Mrs. P. Vermeulen of Bowmanville, Ont.

MARRIAGES

BOUWSEMA-GREGORY: Believing that the Lord has brought them together to begin a new life of loving and serving their Lord unitedly, Mr. and Mrs. Tim Bouwsema are happy to announce the wedding of their daughter, PAT to MR. DAVE GREGORY, son of Dr. and Mrs. Stan Gregory of Lethbridge, Alta. The wedding will take place, D.V., on Saturday, July 14, 1979 at 2 p.m., in the Southminster United Church, Lethbridge. Pastor Herm VanNiejenhuis officiating.
Future address: Gen. Del. Nobleford, Alta.

DEWIT-TAEKEMA: Mr. and Mrs. G.H. DeWit, of Salem Oregon, and Mr. and Mrs. W. Taekema of Victoria, B.C. are pleased to announce the forthcoming marriage of their children, BARBARA CHRISTINE and JACK RICHARD. The wedding ceremony will take place, D.V., Saturday, July 28, 1979 at 4:00 p.m. in the First Chr. Ref. Church, Victoria, B.C. Rev. D. Tigchelaar officiating.
Future address: #204-5630 201A Street, Langley, B.C.

MARRIAGES

DUPON-SINNEMA: Mr. and Mrs. Jan Dupon of St. Catharines, would like to announce the forthcoming marriage of their daughter, RIEMKJE ANTJE, to MR. HARVEY SINNEMA, son of Mr. and Mrs. C. Sinnema of Alberta. Ceremony to take place July 27, 1979, at 5 p.m. in Covenant Chr. Ref. Church, Parnell Rd., St. Catharines. Rev. H.R. De Boister officiating.
Future address: 42 Louis Ave. St. Catharines, Ont. L2M 2N6.

GERRITS-NONKES: With thanks be to God, Mr. and Mrs. B.J. Gerrits of Goderich, Ont. and Mr. and Mrs. J. Nonkes of Blyth, Ont. joyfully announce the forthcoming marriage of their children, ALICE and WILLIAM. The wedding ceremony will take place, the Lord willing, on Saturday, July 21, 1979, at 3:30 p.m. in the Clinton Chr. Ref. Church. Rev. A. Vandenberg officiating.
Future address: 1 Horseshoe Court, Brampton, Ont. L6S 1S1.

GREYDANUS-DEN TOOM: Mr. and Mrs. L. Greydanus of Listowel, Ont. are pleased to announce the marriage of their daughter, EVE LINA LUCY, to GEERIT ARIE DEN TOOM, son of Mr. and Mrs. A. den Toom, Zwijndrecht, Holland. The wedding will take place, the Lord willing, on Saturday, August 11, 1979, at 11 a.m. in the Bethel Chr. Ref. Church of Listowel, Ont. Rev. Harry Van Dyken officiating.
Future address: R.R. #1, Listowel, Ont.

HAMERSMA-STELPSTRA: Mr. and Mrs. Klaas Hamersma, R.R. 3 Cavan and Mrs. B. Stelpstra, London, are happy to announce the forthcoming marriage of their children, MARGRET JANE and ARTHUR CORNELUS. The wedding will take place July 14, 1979 at 1 o'clock in the Cephas Chr. Ref. Church, Peterborough, Ont.

HAANSTRA-VAN DUYVENDYK: With praise and gratitude to God, who brought them together, in Haiti, Mr. and Mrs. H. Haanstra of R.R. 1, Vinemount, Ont., announce the wedding of their daughter ELIZABETH to JEREMY, son of Mr. and Mrs. N. Van Duyvendyk of Ottawa, Ont. The ceremony will take place, D.V., on Saturday, July 21, 1979, at 11:00 a.m. in the Fruitland Chr. Ref. Church. Rev. J. Van Harmelen officiating.
Future address: Port-au-Prince, Haiti.

VAN GYSSEL-DYKSTRA: Mr. and Mrs. George Van Gyssel of R.R. 3, Ponoka, Alta. are happy to announce the forthcoming marriage of their daughter, HILDA JOAN, to ARTHUR, son of Mr. and Mrs. John Dykstra of Ponoka, Alta. The wedding ceremony will take place, D.V., on Friday, July 27, 1979, at 2 p.m. in the Bethel Chr. Ref. Church of Lacombe, Alta. Rev. P. Sluys of Lacombe officiating.
Future address: Box 1476, Ponoka, Alta. T0C 2H0.

VERMEER-BAKKER: Mr. and Mrs. G. Vermeer of Welland, Ont. and Mr. and Mrs. S. Bakker of Calgary, Alberta, are happy to announce the forthcoming marriage of their children, IRENE and SID. The wedding ceremony will take place, the Lord willing, on Saturday, July 28, 1979, at 2:30 p.m. in the Ball's Falls Conservation Area Chapel. Rev. J. Postuma officiating.
Future address: 354 Main St. W., Grimsby, Ont.

Newleyweds: put your wedding announcement (including your future address) in C.C. and you will receive a free — one-year subscription to Calvinist Contact.

ANNIVERSARIES

1954 July 9 1979
Hamilton Kitchener
Rejoice with those who rejoice, Romans 12:15a.
With joy and thankfulness to God, our heavenly Father, we celebrated, on July 9, the 25th Wedding Anniversary of our parents,

JAKE and JOYCE
DAMSMA (nee Veenstra)

It is our humble prayer that God will continue to keep them in his care, to guide and bless them in future years.
Congratulations and love from their children:
Peter & Trecia
A family celebration will be held at the Woodland Chr. High School, Breslau, Ont., on July 13, 1979.
Home address: 127 Sweetbriar Drive, Kitchener, Ont. N2M 4S8.

Almkerk Bradford
Noord Brabant Ontario
1934 1979
July 6
"In all your ways acknowledge him and he shall direct your paths" Prov. 3:6.
With joy and thanksgiving to our heavenly father, we wish to congratulate our dear parents and grandparents,

JOHANNES and CATHARINA
DE PEUTER (nee Graaf)

on their 45th Wedding Anniversary on July 6, 1979. It is our prayer that the Lord will continue to bless and guide you, and keep you in his care.
With love, your children:
Bill & Rita De Peuter — Bradford, Ont.
Ken & Audrey Killer — Thornhill, Ont.
Stewart & Rika Andringa — Georgetown, Ont.
Harry & Grace De Peuter — Bramelea, Ont.
Mary De Peuter — at home
George & Corrie VerKaik — Eustis, Florida
Lawrence & Marie De Peuter — Bradford, Ont.
John & Corrie De Peuter — Bradford, Ont.
Bastian & Ena De Peuter — Barrie, Ont.
Henry & Colleen De Peuter — Bradford, Ont.
Gary & Dorthy De Peuter — Bradford, Ont.
David & Shirley De Peuter — Bramelea, Ont.
Cathy De Peuter — at home
and your 30 grandchildren.
Home address: 113 Holland St. W., Bradford, Ont. L0G 1C0.

Bolsward Abbotsford
1924 1979
With joy and thankfulness to God, we hope to celebrate on July 23rd, with our parents, grandparents, and great-grandparents,

HARING and TINE DE JONG
(nee Vanderwal)

their 55th Anniversary. We thank God for giving them many blessed years in the past and pray for his continued care in the future.
Their thankful children:
Simon & Welly Vanderploeg — Brant, Alta.
Fred & Shirley De Jong — Vulcan, Alta.
Henry & Mary Ann Kaiser — Kelowna, B.C.
Albert & Barbara Vegter — Claresholm, Alta.
Durk & Janny De Jong — Calgary, Alta.
John & Joan Pool — Duncan, B.C.
Harold & Deana De Jong — Olympia, Washington
Gerrit & Wilma De Wit — Salem, Oregon
Eddy & Lucy De Jong — Lethbridge, Alta.
John & Margaret De Jong — Port Alberni, B.C.
43 grand children and 8 great-grandchildren.
Address: Coachman Apartments, 33636 Marshall Road, Abbotsford, B.C.

Classified Advertising

ANNIVERSARIES

1929 1979
Kollum St. Catharines

Psalm 34:1

I will extol the Lord at all times; his praise will always be on my lips.

On Wednesday, July 4, 1979, the Lord willing, we hope to celebrate, with our parents and grandparents,

PIETER and GEERTJE DIJKSTRA (nee Vander Veen)

their 50th Wedding Anniversary. We pray for God's continued blessing. Best wishes, Opa and Oma from your children and grandchildren:

Gonny & Teun De Haan; Elge & Henk Schouwink — Purmerend, Netherlands, Hans — Hamilton, Thea — at home — Amsterdam, Netherlands.
Trix & Clarence Heida; Terry, Peter, Anthony, Edward, Sonya — Stratford, Ont.
Bill Dijkstra — St. Catharines, Ont.
Peter & Jane Dijkstra; Ricky, Larry, Randy, Raymond, Grace, Wanita — St. Catharines, Ont.
Sye & Jenny Dijkstra; Peter, Wilma — Sherkston, Ont.
Mary & Gordon Spiering; Deborah & Clarence Vander Hout (eng.) Caroline, Ronald, Carl, Mark — St. Catharines, Ont.
John & Marty Dijkstra: Kevin, Jeffrey, Renee, Anita — St. Catharines, Ont.
Bruce & Vicky Dijkstra; Sandra, Brenda, Mark, Ronald, Jason — Jarvis, Ont.
Andy & Hessa Dijkstra; Valerie, Robbie — St. Catharines, Ont.

Home address: 64 Ghent Street, St. Catharines, Ont.

Ontario
St. Thomas 1954 Chatham 1979
25 years ago, on July 23, 1954

S. KORNELIS KIELSTRA and TENA VANDERLEEUW

joined in marriage.

We thank our maker for the countless blessings handed to us, including the joy received in our children: Christine, Bradley Schram; little Brandon. Grace, Bill Patterson; Rick, Margareth and Paul.

The Lord willing we hope to be together with relatives and friends on Saturday, July 28th, in the Fellowship-Hall of the First C.R.C. of Chatham, during an Open-House to celebrate this our 25th Anniversary, with all those who wish to come out and share an hour of fellowship and joy.

517 Park Ave. West. Chatham, Ont. N7M 1X1.

Lobo Mt. Brydges
1954 July 15 1979

With joy and thanksgiving to God, we hope to celebrate the 25th Wedding Anniversary of our parents,

RALPH and ANN KOK (nee Graansma)

On July 15, 1979. We pray that God will continue to bless you with many more years together.

With love, their children:
George & Diane
Patricia
Hilda
Harry

Home address: 203 Adelaide St. N., Mt. Brydges, Ont. N0L 1W0.

July 1st — 25 Years

We thank the Lord for the 25 years of marriage which he has given to our parents,

WILLIAM and MARTINA SPAN (nee Den Hertog)

Gerald & Margaret — Ingersoll
John — at home
Edith — at home
Tim — at home

Home address: 45 First St., P.O. Box 717, Waterdown, Ont. L0R 2H0.

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" Prov. 10:22.

ANNIVERSARIES

Red Deer Edmonton
1954 1979

On July 21, 1979, the Lord willing, we hope to celebrate with our parents,

JAKOB and PENNY KITS (nee Groeneveld)

their 25th Wedding Anniversary. We thank the Lord for giving them these years together and pray that he may continue to bless them in the years to come.

Thanks Mom and Dad, for everything you have given us throughout these many years.

"For apart from me you can do nothing" John 15:5b.

Harry & Marian (Heinen) — Surrey, B.C.
John
Betty
Lynn
Eugene

Home address: 10919 111th Ave., Edmonton, Alta. T5G 0L4.

July 27, 1939 July 27, 1979
Sassenheim, 507 Talbot St.
Holland London, Ont.
N6A 2S5

"For the Lord is a sun and a shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly" Psalm 84.

MARINUS STARING and JACOBA STARING (Bette)

On July 27, 1979, we will celebrate with our parents their 40th Wedding Anniversary. We thank the Lord for giving them these years together, and pray that he will continue to care for them in the years to come.

With love, from their children and grandchildren.

Ceus & Nelly Westerhoff; Melinda, Kendrick, Jennifer, Trevor — Wellandport, Ont.
Dick & Wilma Ter Vrugt; Raquelle, Julie, Richard — London, Ont.
Roland & Coby Jonker; Michael, David — Islington, Ont.
Ken & Ann Evans; Kristin, Kathleen — Mansfield, Ont.

Open House: 2 p.m. to 5 p.m., First Chr. Ref. Church of London, 513 Talbot Street, London, Ont.

1954 July 10 1979

With much thankfulness and praise to our merciful and loving God, we would like to congratulate our parents,

PETER and AUDREY STRAATSMA

on their 25th Wedding Anniversary. Praise God from whom all blessings flow.

With love, your thankful children:
Peter & Margaret
Andy & Nellie (eng.)
Jim & Marjorie (eng.)
Bill
Selina
Judy
David
Grandchildren: Alex and Petra.

July 24
Wedding Text

"For thou are my rock and my fortress; therefore for thy name's sake lead me, and guide me" Psalm 31:3.

On July 24, 1979, the Lord willing, we hope to celebrate with our parents and grandparents,

JOHN and HILDA STEENBERGEN (nee Rumph)

their 25th Wedding Anniversary. We wish them the Lord's blessing in years to come. Their thankful children and grandchild,

Annette & Peter Zegers; Paul — Waterloo
Fred — Calgary
Alvin — at home
Aileen — at home
James — at home

R.R. #2, Alma, Ont. N0B 1A0.

ANNIVERSARIES

On July 22, 1979 our parents,

RALPH and COBY VANDERPLOEG (nee VanderElst)

will celebrate their 25th Wedding Anniversary. We pray that the Lord will bless and keep them for many more years.

Peter — Richmond, B.C.
Audrey — at home

Open House on July 21 from 2:00 p.m. — 4:30 p.m. at home — 115 Main St., Komoka, Ont. N0L 1R0.

Best wishes only.

Diemen Mississauga
1954 July 20 1979

"I will not fail you or forsake you" Joshua 1:5b.

In the Lord's providence, we are glad to acknowledge the 25th Wedding Anniversary of,

ADRIAN VAN RAVENSTEIN and JUDY VAN RAVENSTEIN (nee Neizen)

With thankfulness for the Lord's care of Mom and Dad and prayers for the continuance thereof.

From their children:
Nick & Joyce — Vancouver, B.C.
Mike & Agnes — Mississauga, Ont.
John
Pauline
Darlene

We invite you to our open house, July 21, 1979, 2 — 4 p.m. at 1047 Southdown Road, Mississauga, Ont.

1934 1979

We give thanks unto the Lord who in his goodness and mercy has given our parents and grandparents.

JOHN and MARY VAN STAALDUINEN (nee Kok)

45 years of marriage together, in good health and strength. May the Lord continue to bless them in his abundant ways!

Their thankful children and grandchildren:

Bill & Grace Van Staalduinen; Kristen, Dennis, Brent — Chicago, Illinois.
Ray & Dianne Van Staalduinen; Rob, Allan, Michelle, Jonathan — Burlington, Ont.
Brian & Gerda Van Staalduinen; Duane, Wendy, Brian — Stoney Creek, Ont.

Open House in their home on July 26, 1979, from 7:00 — 9:00 p.m.

Best wishes only please.

Home address: 66 Canterbury, Stoney Creek, Ont.

1954 July 23 1979

With thankfulness in our hearts, we, Hetty and Ron, wish to congratulate our parents,

BOB and GRACE VOORBERG (nee Kilwinger)

on the occasion of their 25th Wedding Anniversary. We invite all friends to join our celebration on July 28, 1979 at 8 p.m. in the Senior Citizen's Center, Conc. 3, Holland March, Ontario.

Home address: R.R. #1, Kettleby, Ontario, L0G 1J0.

1939 1979

On July 28, 1979, we hope to celebrate with our dear parents and grandparents, their 40th Wedding Anniversary.

GERLOF (GEORGE) ALIE (ALICE) WINIA (nee Wedzinga)

We thank God for the years he has given them. We pray that they may continue to experience his blessings and faithfulness in the years ahead.

John & Jeanette Van Boven; Karen Cindy, Greg, Elaine, Monique — Calgary, Alta.
Ted & Linda Winia; Marissa — Winnipeg, Man.

Home Address: Box 184 P., R.R. 5, Winnipeg, Man. R2C 2Z2.

OBITUARIES

II Timothy 4:6-8

After a lengthy illness, the Lord took unto himself our dear husband, father, and grandfather,

OEDS DE VRIES

in his 67th year.

Husband of Sjoukje de Vries (Jansma)
Father and grandfather of:
Marilyn & Martin Kloet; James, John, Jeffrey, Jeanne — Simcoe, Ont.
Jessie & George Visser; Sandra, Roy, Fran, Brian, Scott, John, Stephen — Simcoe, Ont.
Clarence & Mayke de Vries; Wally, Paul, Andy — Simcoe, Ont.
Jacob & Barbara de Vries — Masset, B.C.
Berend de Vries — Waterford, Ont.
Tilly & Peter Vandersar; Garret, Rodger, Sharon, David — St. Pauls, Ont.
Eleanor & Bob Smyth — Hamilton, Ont.

Predeceased by 2 brothers and 1 grandson Andrew de Vries (1965). Also surviving are 2 brothers and 2 sisters in the Netherlands.

Funeral service was held at the Immanuel Chr. Ref. Church, Simcoe, Ontario, on Friday, June 29/79, at 2 p.m. with Rev. Ralph Fluit officiating.

His six eldest grandsons were the pallbearers. Internment in Greenwood Cemetery, Waterford, Ont.

32 Sylvia, St., Waterford, Ont.

Hiermee betuigen wij ons diep gevoelde medeleven met onze 2de presidente en familie met het verlies van haar geliefde echtgenoot

MR. O. DE VRIES

"Doch gij Here zijt een schild voor mij, mijn eer, en die mijn hoofd opheft." Ps. 3:4

Namens de Vrouwenvereniging "Rondom God's Woord", Simcoe, Ont.

Want ik ben er zeker van, dat het lijden van de tegenwoordige tijd niet opweegt tegen de heerlijkheid die over ons geopenbaard zal worden. In die zekerheid is onze secretaris

JACOB HALMA

op 1 juli 1979 van ons gegaan. Zijn sterven was een ingaan tot de bruiloft des lams. En dat met die zekerheid zijn geliefde vrouw en kinderen zich mogen troosten, bidden wij dat God hen geven zal. Die hoop moet al ons leed verzachten. Kom reisgenoten, 't hoofd omhoog. Voor hen die 't heil des Heren wachten, zijn bergen vlak en zeeën droog. O zaligheid niet af te meten, o vreugd, die alle smart verband, daar is de vreemdelingschap vergeten, en wij, wij zijn in 't Vaderland.

Namens de Bijbel en Studie Club van Taber, Alta. L. Bouwman, voorzitter.

The Men's Society of the Smithville Chr. Ref. Church offers Christian sympathy to the wife and family of

WALTER HAVEMAN

who was called home by the Lord. We pray that God will comfort and sustain them in the days ahead.

En wij weten dat degenen die God lief hebben alle dingen meewerken ten goede. Want God de Heer zo goed zo mild, is ten allen tijd een zon en schild. Hij zal genade en ere geven. Hij zal hen 't goede niet in nood, onthouden, zelfs niet in den dood. Die in oprechtheid voor hem leven, welzalig Heer, die op u bouwt en zich geheel aan u vertrouwd.

Wij betonen onze liefde en mee'eleven met u Mrs. Haveman en kinderen in dit zo plotselinge overlijden van uw man en vader

MR. WALTER HAVEMAN

Hij zal ook zeer gemisd worden bij de 60-plus Club van Smithville.

OBITUARIES

Psalm 17:8 "Maar blij vooruitzicht dat mij streelt, ik zal ontwaakt uw lof ontvouwen, u in gerechtigheid aanschouwen, verzadigd met uw goddelijk beeld."

On July 8, 1979, the Lord in his infinite wisdom took unto himself our beloved husband, father and grandfather,

WOLTER CHATHARINUS HAVEMAN

at the age of 69.

We are thankful to God for the love and faith he showed to each one of us.

Husband of Geesje Haveman nee Everts
Father of:
Tina & John Thalen — Welland
Hilly & Bill Kampen — Port Colborne
Diete Vander Heide — Ancaster
Anna & Pier Poortinga — Niagara Falls
John & Aafke Haveman — Fruitland
Dick & Alice Haveman — St. Anns
John Henry & Jenny Haveman — Smithville

Grandfather of 28 grandchildren and 2 great-grandchildren.

Funeral took place July 10, 1979, from the Smithville Chr. Ref. Church. Internment Union Cemetery, Smithville. Rev. J. Kuntz officiating.

Suddenly on June 16, 1979 the Lord took his child and our dear son and brother at the age of 21.

ERNEST BOB HOLTROP

Beloved son of Mrs. Grace Holtrop and the late Bob Holtrop of Coaldale, Alberta.

"Time Out! To get my breath and rest; to see the charm and beauty of God's land; To taste the flavor of life's zest And recognize his grace from where I stand."

Mrs. Grace Holtrop — Coaldale
Doug & Wilma Fujita — Coaldale
Sidney Holtrop — Coaldale
Shirley Holtrop — Edmonton
Joe & Ann Van Herk — Lethbridge
Jim Holtrop — Coaldale
Jeanette Holtrop — Coaldale
Teresa Holtrop — Coaldale

On May 28, 1979, at the age of 52 years, the Lord called to his eternal home, our dear brother, brother-in-law, and uncle,

ANTHONY HOOGENDOORN

Beloved husband of Gertrude, (nee DeJong) and father of Carolyn & Henry, Tom, John, Josephine and Cindy.

Romans 8:28,29,30.

Adrie Hoogendoorn (nee Hagoort) — Wageningen, the Netherlands.
Jake & Riek Hoogendoorn — Lumby, B.C.
Tim & Shirley Hoogendoorn — Agassiz, B.C.
John & Jean Hoogendoorn — Agassiz, B.C.
Simon & Lucy Hoogendoorn — Abbotsford, B.C.
Dick & Coby Westendorp — North Delta, B.C.
Harry & Ann DeJong — Matsqui, B.C.
Henry & Tieny DeJong — Matsqui, B.C.
Henry & Alice Groothof — Abbotsford, B.C.
George & Mary Brandsma — Abbotsford, B.C.
Nephews and nieces.

May the Lord comfort and strengthen Gertrude and the children.

June 14, 1900 — June 16, 1979

Passed away into his heavenly glory, our dearly beloved mother and grandmother,

MRS. MARTHA SMIDS (Hoogsteen)

Psalm 84

She will be sadly missed by
Henry & Gladys Deelstra
Ronald
Margaret
Audrey
Terrance
Sandee
of Brentwood Bay, B.C.

Classified Advertising

OBITUARIES

On June 26, 1979, after a lengthy illness, the Lord took home his child, my dear husband, our father and grandfather at the age of 60 years,

MARINUS BASTIAAN PARLEVLIET

Janny Parleviet (nee de Vries) — Calgary, Alta.
Margaret & Rene Roscher — Kingston, Ont.
Anne-Marie & John DeBoer — Kampen, the Netherlands
Marinus & Jetty Parleviet — Lethbridge, Alta.
6 grandchildren and several relatives in the Netherlands.
Ps. 84:11b&12
"No good thing does the Lord withhold from those who walk uprightly O Lord of hosts, blessed is the man who trusts in thee!"
301-606-23 Ave. SW., Calgary, Alta. T2S 0J7.

1900 1979
In de vroege morgen van Zondag, 24 juni heeft de Here plotseling uit ons midden weggenomen, mijn geliefde vrouw, onze zorgzame moeder, grootmoeder en overgrootmoeder,
SJOUKJE STRAATSMA-LEYSTRA

"In mijn's Vader's huis zijn vele woningen"
Wij weten dat ze nu veilig bij haar Heiland is.
Geliefde echtgenote van Andries Straatsma en moeder van;
Maaike & Gerrit Steen — Holland
Eeltje & Wil Straatsma — Holland
Annie & Dick De Weever — Nova Scotia
Ian & Monique Straatsma — Brampton
Jessie Talsma — Brampton
Fred & Pat Straatsma — Brampton
Peter & Audrey Straatsma — Brampton
Pat & Fred Jonker — Brampton
Sonja & Eddie Buisman — Brampton
Agnes & Dick Wyga — Acton
Carol & Henk Ufkes — Erin
Ron & Audrey Vahrmeyer — St. Catharines
Kleinkinderen en achterkleinkinderen
1 Edgemont Dr., Brampton, Ont. LGV IK9.

Suddenly on Sunday morning the Lord called home our dear aunt,

SJOUKJE STRAATSMA

We know that our caring God will comfort Omke Andries and his family.
Having enjoyed her company and hospitality for so many years, we shall miss her.
Larry & Joanne Straatsma
Ed & Shirley Straatsma
Piet & Marrie van Brederode
Larry & Sally Straatsma
Bob & Ann Brinkert
Ken Straatsma
Brampton, Ont., June 24, 1979.

Vrouwenvereniging "Principia Amo" van de Brampton Christian Reformed Church, betuigt haar oprechte deelneming aan Mr. Andre Straatsma en familie met het overlijden van hun geliefde vrouw, moeder en grootmoeder,

SJOUKJE STRAATSMA

Zij is verlost, God heeft haar weigedaan. Moge de Here u allen troosten en nabij zijn. Zij zal nog lang bij ons in herinnering blijven.

De Here nam op 18 juni uit ons midden weg

RHINE TRIEMSTRA

Mede oprichter van onze sinds 1952 bestaande bijbelkring. Hij was 67 jaar geworden. Bijna onafgebroken heeft hij de een of andere bestuursfunctie bekleed. We zijn dankbaar voor hetgene God ons in hem geschonken heeft. Trooste God zijn vrouw, kinderen en verdere familie.
Namens de vereniging "Belijden en beleven", het bestuur, Barrie, Ont.

OBITUARIES

"The Lord is my shepherd, I shall want nothing"
On Monday, July 2, 1979, our Lord called home our beloved father and grandfather,

GEORGE GERARDUS KUNTZ

at the age of 87. His wife, Lientje Kuntz-Kleiman, went before him already in 1966. We are grateful to God for his faithfulness, also in answering our prayers that dad's suffering be curtailed. He was looking forward to "entering through the open door which no one can shut" (Rev. 3).
J.J. Kroeze — Kuntz & J. Kroeze; Joyce, Desiree — The Hague, the Netherlands
M. Franx — Kuntz & O. Franx; Erik, Otto — Voorschoten, the Netherlands
G.C. Kuntz & C.D. Kuntz — Dierx; Carolyn & Bill, Jerry, Cathy, Maureen — Cazenovia, N.Y., U.S.A.
L. Rhynsburger — Kuntz & C.J. Rhynsburger; John, Marty, Gary, Linda, Jackie, Cory — Islington, Ont.
G. Boerstra — Kuntz & P. Boerstra; Gerlineke, Pieter, Onno , Marijn, Elmer — Oosterhout, the Netherlands
H. Kuntz & A.E. Kuntz — Den Engelse; Gerard, Neil, Lynn, Geoffrey — Rexdale, Ont.
J.S. VanderMeer — Kuntz & G. VanderMeer; Arjen, Tjeerd — Klundert, the Netherlands
A memorial service took place on July 6, 1979 at Pension Duinhage, the Hague, followed by the interment in "Westduin" cemetery, Ockenburghstraat, Loosduinen, the Netherlands.

In the sure knowledge that the Lord had prepared a room for him and longing to be there, on June 21, 1979, the Lord took unto himself, our dear father, grandfather and great-grandfather,

CORNELIS VAN EGMOND

at the age of 85 years. For 8 years widower of Hermina Mulders.
Beloved father of:
John & Yvonne Van Egmond — R.R. 5, Colborne, Ont.
Helprig & Tinie Van Egmond — Escondido, Calif., U.S.A.
Luuc and Lenie Van Egmond — Ramona, Calif., U.S.A.
14 grandchildren and 3 great-grandchildren.
Funeral took place on June 23, 1979, from the Grace Chr. Ref. Church, Cobourg, Ont.

Suddenly on June 27, 1979, our Lord took to himself our dearly loved darling

RACHEL ANN

aged four years.
Daughter of Barbara and Cornelius Van Geest. Sister of John, Sandra, Jennifer, Brian and twin brother Robert. Granddaughter of Mr. and Mrs. C. Van Geest Sr. of Grimsby, and Mr. J. Bezemer of Stokesley England.
11 Kerman Ave., Grimsby, Ont.

On Wednesday, June 27th it pleased the Lord to take unto himself our dear little granddaughter, niece, and cousin,

RACHEL VAN GEEST

beloved daughter of Cor. and Barbara Van Geest, at the age of 4 years.
Opa & Oma Van Geest
Uncle Clarence & Aunt Wilhelmien
Uncle Adrian & Aunt Joyce
Uncle Arie & Aunt Co.
Uncle Ed. and Aunt Tena
Uncle Hank & Aunt Leny
Uncle Herman & Aunt Gerda
and cousins
Rev. Van Weelden of Grimsby C.R.C. conducted the funeral serice and chose as text, Isaiah 40:11 "He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

OBITUARIES

On Wednesday, June 27, 1979, the Lord took home little

RACHEL ANN VAN GEEST

God gave them little Rachel, but for a little while. He gave them love and sunshine, to cherish for a time. The Lord, he calls us all someday some old and some so very young. We may remark and say, that life had just begun.
That the Lord may give strength to Barb & Cor & their children.
Peter & Jane Dykstra
Peter & Jane Dykstra — St. Catharines
John & Eve Steenbeek — St. Catharines

Through an accident, the Lord deemed it wise to take from us our dear grandson, nephew, and cousin,

HENRY ZUIDERSMA

at the age of 24.
May the Lord comfort and sustain his parents, brothers and sisters.
Mrs. H. Rozema — Bowmanville
M. Rozema family — Bowmanville
J. Rozema family — Bowmanville
B. Koerssen family — Rexdale

On July 5, 1979, the Lord took very suddenly our dear brother-in-law and uncle,

JACOB ZWEP

Beloved husband of Aafke De Vries, Brussels, Ont.
"He who dwelled in the shelter of the most high will rest in the shadow of the almighty. I will say to the Lord he is my refuge and my fortress, my God, in whom I trust" Psalm 91:1,2.
Always remembered by:
Family A. Groenveld, R.R. 2, Kincardine, Ont.
Family L. De Vries, R.R. 1, Collingwood, Ont.

We wish to express our deepest sympathy to our president Mrs. Alice Douma at the sudden death of her father,

MR. M. ZWIER

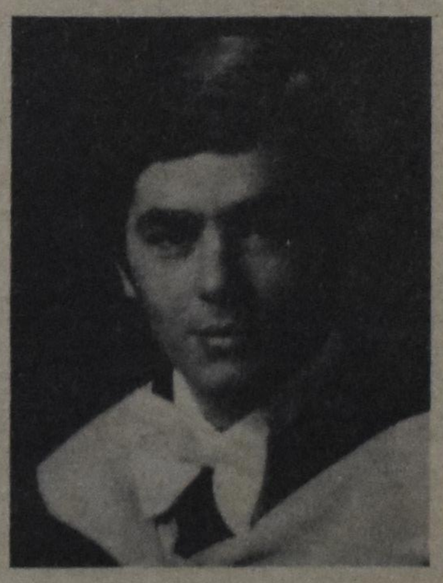
The board and members of the Christian Fellowship Club, Priscilla, Wellandport, Ont.

We express our deepest sympathy to Mrs. Zwier and her family in the sudden passing away, as a result of an accident, of their husband and father,

MARTEN ZWIER

Our prayer is that the Lord will surround them with his love and will grant them the faith to believe that the Lord does all things well.
The Golden Age Club of Wellandport.

ANNOUNCEMENTS



KLAUS KOITER, son of Mr. and Mrs. Warner Koiter of Wallaceburg recently graduated from the University of Western Ontario with a Doctor of Dental Surgery Degree. Dr. Koiter, who is a graduate of Calvin Christian school and Wallaceburg District High School has moved with his family to Beaverton, Ontario, where he has begun private practice.

ANNOUNCEMENTS

Leffert and Anne Smid are pleased to announce the engagement of our daughter, DEBORAH GRACE to RANDY CHRISTOPHER WILLIAMS, on June 23, 1979. This joyful event was overshadowed by the tragic news that our only son,

LEONARD HENDRIK (LEN)

age 18, was killed in a car accident on June 25, 1979 in Boyle, Alta. We are happy with Debbi and Randy and grieve about Len, but our hope and comfort are in God.
Lex and Anne Smid; Janice, Debbi , Jackie
5250 Crescent Dr., Delta, B.C. V4K 2C9.

ACCOMMODATION

Male student requires apartment or room for rent for next school year in Toronto area. As close to the **city centre** as possible. Contact: Harold Mulder, R.R. 3, Niagara-on-the-Lake, Ont. L0S 1J0. Telephone: 416-934-3896.

College student is looking for boarding with a Christian family in Toronto area starting in September. Needs easy access to College Street. Contact: Ed Korevaar, 66 Ghent St., St. Catharines, Ont. L2N 2C9. Tel.: 934-2641.

Girl, 19, student, wishes to rent room or apt. starting Aug. 28 or Sept. 1st near Kitchener-Waterloo Hospital.
Please contact Shirley Lemstra, 35 St. Andrews Ave. Grimsby, Ont. L3M 3S1, (416) 945-4535.

Room and board available in St. Catharines. Dutch Canadian Christian home.
Write to Box #4424, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

---

2 rooms available in Hamilton, Ont. In walking distance from Mohawk College and Hamilton District Christian High. Kitchenette to share. Phone: 383-1038.

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Christian girl is looking for another girl to share an apartment in Hamilton. For more information please contact: Janet Wikkerink, 47 Pearl St. N., Hamilton, Ont. L8R 2Y7. Phone: 524-1356 (after 5 p.m.)

Student at Fanshawe College, London, non-smoker, looking for room and board by September. Would prefer to exchange for babysitting or house duties. Phone 395-5358 or write Karen Doelman, R.R. 3 Holyrood, Ont. N0G 2B0.

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PERSONAL

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Reply to box #4422, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Classified Advertising

PERSONAL

Reformed man mid 50's would like to meet lady of appropriate same age or younger who likes farm life. Please write to Box #4419, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Een alleen wonend weduwnaar wenst in contact te komen met een weduwe rond 65 jaar, wonende in de Niagara Peninsula. Zend brieven onder #4420, Calvinist Contact, 99 Niagara St., St., Catharines, Ont. L3R 4L3.

Een christelijke weduwe, 53 jaar, zou graag in kennis komen met een persoon tussen 50 en 60 jaar. Heeft eigen huis, gaat naar de Christian Reformed Church. Reden: om samen gezellig te leven. Brieven worden met erewoord geheim gehouden. Liefst brieven met foto's. Schrijf naar: Box#4421, Calvinist Contact, 99 Niagara St., St. Catharines, Ont., L2R 4L3.

Single Christian gentleman seeks single Christian girl in mid-twenties. I am 28. Write to: Box #4418, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3. Object: marriage.

I am single and looking for a Godly partner. I am 28 yrs. old and never have been married or had children. Presently I am a secretary at Pacific Mutual Ins. Co. in Calif. I've lived in a lot of places in the U.S. and I even was working on a Mexican Mission field typing the Bible in a foreign language. My parents live close to the Lord. I am sure my future partner would feel very honored having parents such as mine.
Anyhow, if there is anyone who would be interested, I would be very happy to write him and vice versa. Please write to Box #4423, Calvinist Contact, 99 Niagara St. St. Catharines, Ont. L2R 4L3.

PULPIT SUPPLY

Brighton: Chr. Ref. Church of Brighton requests ministers vacationing in the area to lead them in worship while they are without a pastor. If interested, contact Mr. H. Huizinga, R.R. 3, Colborne, Ont. K0K 1S0 (416-355-3124).

Montreal: The First Chr. Ref. Church of Montreal, Quebec, requires pulpit supply for the following Sundays: July 29th, Aug. 5th, and Aug. 12th. Please contact. Mr. John U. Jellema, clerk, 4925 Nancy, Pierrefonds, Quebec H8Z 1Z9. Tel: (514) 684-2952.

HELP WANTED

Effective August 1, 1979, the First Christian Reformed Church, London, will be in need of a part-time **Custodian**. For this position we prefer a semi-retired couple who may also be capable of doing some light maintenance or repair work. House available near the church. For information call Gerry Buruma, res. 455-0909 or Rev. D.J. Hart, church office, 432-7997 or write First Christian Reformed Church, London, 513 Talbot St., London, Ont. N6A 2S5.

Married man for modern dairy farm starting Sept. 1st. Experience with cows and machinery preferred. Home supplied. For further information phone: 832-6815 or write to Wabybrook Farms, R.R.#1, Deep Creek Rd., Enderby, B.C. V0E 1V0.

Wanted: reliable young man, age approximately 17 years, for complete training in meat processing. Call: 416-386-6225, Wellandport, Ont., between 8 and 6.

HELP WANTED

Missionary Wanted: An exciting missionary field in South Western Ontario with possibilities for real growth is in need of a full-time pastor, evangelist, or qualified unordained worker. Interested persons are invited to apply for this position to the Huron Classical Home Mission Committee, c/o Rev. Clarence Bishop, 286 Pryde Blvd., Exeter, Ont. N0M 1S0. Tel.: 519-235-1723.

Help Wanted: Full time married man wanted for modern dairy farm. Immediate employment available. House in country, good wages and fringe benefits. Experience with dairy and machinery preferred. Call Bert Dykstra at 519-482-7811.

Wanted: hired hand for modern dairy farm, married couple preferred. New house supplied. Wages to be negotiated. Call collect to (403) 674-4269 or write J. Strydhorst, Box 88, Neerlandia, Alberta, T0G 1R0.

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Rehoboth
a Christian Association for the Mentally Handicapped in Alberta is seeking houseparents in the late fall for her first residence in Stony Plain, responsible for creating a Christian atmosphere, care, etc. for 8 mentally handicapped persons over 16 years with the husband capable of coordinating a suitable dayprogram. Both houseparents must be Bible believing Christians with a strong commitment to the welfare of the mentally handicapped.
Send information with salary expected to:
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Edmonton, Alberta
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TRENTON: Trenton Christian School will need a teacher for a half-time position in grade 8 for the 1979-80 school year. Please address your applications or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. (613) 392-3600.

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Christian stewardship

In the English language today we do not use the word "steward" very much. However, the words "steward" and "stewardship" should have an important meaning in the lives of Christians. The words have a rich historical meaning, going back to Old Testament times.

The Bible calls every person to be a good steward or stewardess. We are to obey and to serve God, to serve our fellow man, and to care for God's beautiful creation. To be a just, faithful and true steward or servant of God, a right manager or trustee for God in His creation, is in a nutshell man's task in life.

Milo Kauffman in his *Stewards of God* illustrates the concept of steward with several examples from the Old Testament.

"Stewardship consists of a special relationship between man and his God. God richly bestows upon man personality, abilities, and possessions and holds him responsible for their use. He is to use them to promote God's interests in the world. These interests involve the best for man and for the universe. Only as God is recognized as sovereign and His will done are holiness and happiness of life possible for His creatures.

"Stewardship is as much a part of theology as the atonement or the second coming of Christ, and the word "stewardship" best describes the true relationship between man and his God. The word implies trust, responsibility, partnership. A steward is entrusted with the possessions of another and manages them according to the will of the owner.

"In Bible times a steward was the administrator of a family or estate. Often he was a slave. We see this relationship in the house of Abraham, with his trusted steward, who "ruled over all that Abraham had." Before Abraham had a son this steward was his heir. When Abraham wanted a wife for his son Isaac, he sent his trusted steward to pick a suitable bride. The steward was close to his master and was entrusted with the most important matters.

"In Genesis 24 we see the position of trust and authority held by Abraham's steward. "The servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand" (vs 10). "And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things" (vs. 53). He used his master's wealth and authority to carry out his master's will.

"In Egypt, Potiphar appointed Joseph steward over his household. 'And he made him overseer over his house, and all that he had he put into his hand.... And he left all that he had in Joseph's hand: and he knew not ought he had, save the bread which he did eat' (Gen. 39:4,6,). Later when Joseph became ruler of Egypt he had his own steward who 'ruled his house.' This steward prepared entertainment for Joseph's brothers. He put the money in the sack of each of the brothers and Joseph's cup in Benjamin's sack. This steward arrested the brothers and brought them back.

"The word 'stewardship' occurs infrequently in the Bible, but the concept is present through the Old and New Testaments."

It is good to look at our own stewardship task. As we constantly celebrate God's redemptive Gift of Life, Jesus Christ, and as we are asked for extra financial support from many Christian causes, it is good to examine ourselves whether we are leading the happy, thankful Christian life.

(Quotation used with permission from Herald Press, Scottdale, Pa. and Kitchener, Ont. The book is available from CSS for $6 hardback).

Harry Houtman
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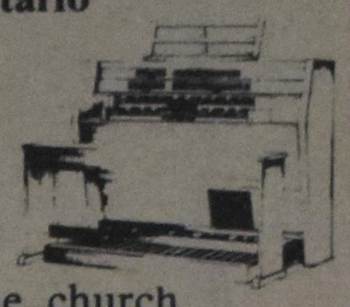

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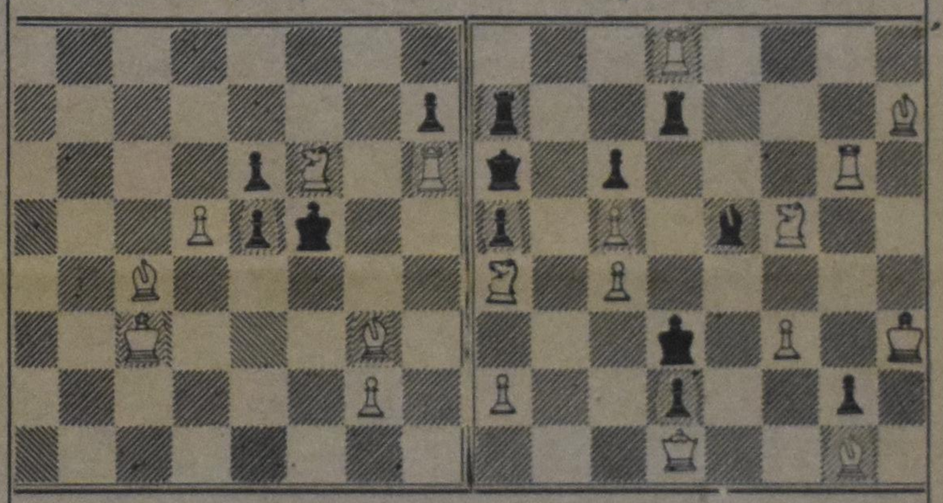
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN THE SUMMER

#793
B.E. De Haas
Holland, 1972
4

#794
S.G. Liam
Indonesia, 1966
12



7
3—mover 3 pts.

9
2—mover 2 pts.

Comments
1. Both problems this week allow the Black King one "flight" square. Such flight squares are usually not taken away by the keymove, unless Black is given some in return! Black's defenses are rather limited so that finding the keymove should not prove too difficult.
2. Please give the key, threat and all variations for #793 and the key and threat, if any, for #794.
3. The deadline will be in September 20 for all. Take the chess columns along to enjoy on your holidays.

CALENDAR OF EVENTS

July 2	Fryske Dei — in the Pinehurst Conservation Park, Highway 24A, Paris, Ont. 11 a.m.
July 16	Drayton C.R.C. organ recital by Andre Knevel, at 8 p.m.
Aug. 3-6	The 1979 AACS Niagara Conference will be held at Niagara Christian College, Fort Erie, focussing on the theme, "Groaning of Creation for Restoration." Lectures, workshops, worship, and fellowship with hundreds of other Christian families. Registration forms available from AACS, 229 College St., Toronto, M5T 1R4 or phone (416) 979-2331.
Aug. 31 - Sept. 3	Dr. Gordon Spykman is scheduled to be main speaker at the B.C. AACS Family Conference. The beautiful grounds of Lakeside Bible Camp on scenic Whidbey Island have been secured. Dr. Spykman will discuss Liberation Theology which has arisen among Christians in South America as their answer to severe economic and social injustices. For information contact: Conference Registrar, Mrs. Margaret Vegt, 907 Fifth Street, New Westminster, B.C., V3L 2Y5, Ph. 521-3930.
Sept. 8	Youth Evangelism Services (YES) conference, 9 a.m. to 6 p.m., in the Chr. Ref. Church, 2630 Iniake Court, Mississauga, Ont. Registration forms available from YES 1008 Bathurst, St., Toronto, Ont. M5R 3G7

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
July 20	July 18	July 16	July 13 (noon)
Aug. 3	Aug. 1	July 30	July 27 (noon)
Aug. 10	Aug. 8	Aug. 3	Aug. 3

Books

A time-honoured form of transport in Jerusalem, a photograph taken from *In Search of the Holy Land* by H.V. Morton (narratives) and Rene Burri: (photographs); published by Methuen Publications, Agincourt, Ontario, 1979; clothbound, 157 pages; glossary and index.

Politics

The subtle conscription of our finances for warfare

The Tax Dilemma: Praying for Peace, Paying for War by Donald D. Kaufman; introduction by John K. Stoner; published by Herald Press, Scottdale, Pennsylvania 15683, Kitchener, Ontario, 1978; paperback, 101 pages: Price $3.95 U.S., $4.60 Canada. Reviewed by Rev. Johan D. Tangelder, Bacolod City, Phillipoines.

"War taxes are a tremendous waste of resources. They are in fact a theft from those who hunger and are not fed, those who are cold and not clothed. The militaristic budget of death reveals that stewardship is a fearfully neglected aspect of the Gospel in our time."

Kaufman believes that most citizens in the U.S. live in bondage to death — the death created by war tax payments. He says, "although a person may not be drafted into the military, he is forced, in a real way, to support it with his tax money. Consequently, the conscription (or confiscation) of money has become more important than the conscription of people." The author advocates working for peace by resisting the war tax.

Kaufman discusses the armaments race and defense spending from his pacifist, Mennonite perspective. He confesses that the task to solve the war tax problem seems impossible. However, he believes that as we trust the Holy Spirit, solutions will be found, some convential and some unconvential.

The author voices his concern about the perpetual danger of escalating military budgets. Martin Luther King Jr. once said that the U.S. government was "the greatest purveyor of violence in the world today." Kaufman quotes this statement with approval. Considering the tremendous increase in the Soviets' military spending, their aggresiveness in the many troubled spots around the world, and the continued war effort by the Vietnamese, this claim cannot be substantiated by facts. What will happen if only the U.S. but no other nation disarms?

The author holds a M. Div. degree from Associated Mennonite Biblical Seminaries, a B. Div. degree from Mennonite Biblical Seminary, a B.A. from Bethel College, North Newton, Kansas, and an A.A. from Freeman Junior College, Freeman, South Dakota. He has served in the capacities of Mennonite Central Committee Field Director, Pastor and Personnel Coordinator. He is now employed as an applicator for an insulation business.

Business

An evaluation of recent escalation in government spending

Can Government Go Bankrupt? by Richard Rose and Guy Peters; published by Basic Books, Inc., 1978 and distributed in Canada by Fitzhenry and Whiteside. Reviewed by John Kolkman, Edmonton, Alta.

In his 1977 Inaugural address President Jimmy Carter preached the "new" philosophy of fiscal conservatism: "Government cannot afford to do everything." The U.S. born political economists who co-authored this book probe this attitude by linking it to the evolution and subsequent "crisis" of the welfare state in the western industrialized world.

The book is intended for the general reader. The economic terminology is non-technical and easily grasped by those not formally trained in the discipline.

Six countries are compared in this study: the United States, Britain, Sweden, West Germany, France and Italy. Though they are economically different in many respects, an important similarity unites them: since 1945 the percentage annual increase in government spending has been greater than that of the economy as a whole.

During the 1950s and the 1960s, the rate of real economic growth was large enough to keep 'take-home pay' growing as well. The economic slow-down of the 1970s according to the authors, confronts these countries with a clear choice: limit government spending or face a cut in take-home pay. To do nothing is to invite political bankruptcy. Political bankruptcy is characterized more often by the indifference of citizens to government than by open hostility. The indifference results in an undermining of the economic effectiveness of government.

A weakness of the analysis is the lumping together of all private spending (corporate and individual) into the category of take-home pay. It is misleading to suggest there are no significant differences between corporate earnings and profits on the one hand, and wages paid to employees on the other.

A more fundamental flaw of the book is the assumption that the pros and cons of increased government spending can be considered without evaluating the overall economic development pattern of a nation. Because of the "bigger is better" philosophy of contemporary society, governments are compelled to pay for the rapidly escalating social cost associated with today's economic activities.

This book should be commended for treating intelligently a very emotion-laden topic. Its value for understanding the choices facing the policy-maker is, however, only limited.

Theology

What is man?

Toward a Biblical View of Man: Some Readings, ed. by Dr. Arnold H. De Graaff, Dr. James H. Olthuis; published by the Institute for Christian Studies, Toronto, Ont. Reviewed by W. Stanford Reid, Guelph, Ontario.

The collection of articles published in this work are interesting and instructive. Material from some of the leading Dutch theologians of the day such as Berkouwer and Herman Ridderbos is included, as well as articles by others perhaps less well-known on this side of the Atlantic. The only two authors included from the American scene are Dr. Paul Schrotenboer and Dr. J.H. Olthuis, one of the editors. The great stress laid in the collection of articles is on the unity of the whole person. The first five articles all seem to zero in on this particular point, insisting that one cannot divide man up into a body and a soul or spirit, but that man in the integrity of his being is a unity. This is, of course, a sound scriptural emphasis which tends to rule out any sort of pietism which denigrates the body, or which thinks in terms of man's ultimate destiny as that of a mere disembodied spirit. Berkouwer's article on the modern concept of man leads into a discussion by Schrotenboer of the nature of religion and Olthuis' exposition of how men look at life on the basis of their fundamental "religious" presuppositions. The latter gives quite a useful introduction to some of the thinking of Herman Dooyeweerd.

Yet there are certain questions which come to mind as one reads the material presented. One is, why were only Dutch thinkers used? One cannot but wonder why one or two of the very useful chapters from Dr. J. Gresham Machen's **The Christian View of Man** were not reproduced. There have also been other writings on this subject by some of the French Reformed thinkers which might have found a place in the book. But what is even more striking, is that a good many aspects of man have been ignored. What of the gifts which God has given to man, even in his unregenerate state? Perhaps, I should not mention the subject, but the whole question of the doctrine of Common Grace set forth by Abraham Kuiper and others has been omitted. What about man as a social creature? Ever since the early church men have been saying much on this subject, but it is largely ignored in this collection.

While many of the articles included in this collection are well worth reading, one cannot but gain the feeling that the collection has not really sought to give a well-rounded view of the biblical view of man. Rather it lays certain stresses which seem to point to a specific objective at which the editors were aiming. This in turn has led them to stress a few aspects of man's being from the Christian point of view, but to pass over other very important, and particularly today, very pertinent aspects of the biblical teachings concerning man. Perhaps they will now produce a second volume to remedy these lacks.

The work is produced in 8½ by 11 inch type-written form.

Publishing notes

The battle for the Bible is not limited to its interpretation. Publishers of bibles seem to be concerned about which version of it people ought to buy. Now that the widely advertized New International Version has been in print for about a year, you may have thought that the furor of new versions and editions would have come to an end for a time. But Bible publishing goes on.

Recently Kregel Publishing of Grand Rapids reprinted in its original form the 1903 Weymouth New Testament because of its value as a translation. It will be reviewed here in the near future. Last month the Thomas Nelson Company of Nashville, Tennessee (Don Mills, Ontario) and the International Trust for Bible Studies released a New King James Bible, New Testament. "Just as the original King James was the most important publishing event in English history, the New King James Bible preserves the historic event for a new generation of believers," claims one of the publisher's brochures.

A team of 119 scholars, and other church leaders has worked on the New King James Bible for four years and has recently completed the New Testament.

This New Testament is not a totally new translation; it is a scholastic effort to update the wording of the 1611 edition of the King James to make it more understandable for today's readers. The team of scholars took great care to stick to the "majority text" concept of translation which means that it chose to accept the consensus of thousands of manuscripts that were in basic agreement rather than the few different but older manuscripts which have so heavily influenced recent translations. The method was the same as the one used for the 1611 version.

Obvious changes in the New Testament are the changing of the "thee" and "thou" pronouns and their accompanying verbs like "shouldst" and "doeth" to more contemporary forms. Unlike most other bibles, this version capitalizes pronouns which refer to God. The publisher claims that the basic King James Version word order has been preserved, so that one will be able to listen to the King James Version being read and follow along, word-for-word, in the new version.

One of the people associated with the new version, Dr. Lloyd John Ogilvie, of the Hollywood First Presbyterian Church, calls it this century's most important publishing event. Comments from other publishers may vary on that score. The Bible should now be available in most religious bookstores.

Harry A. de Vries